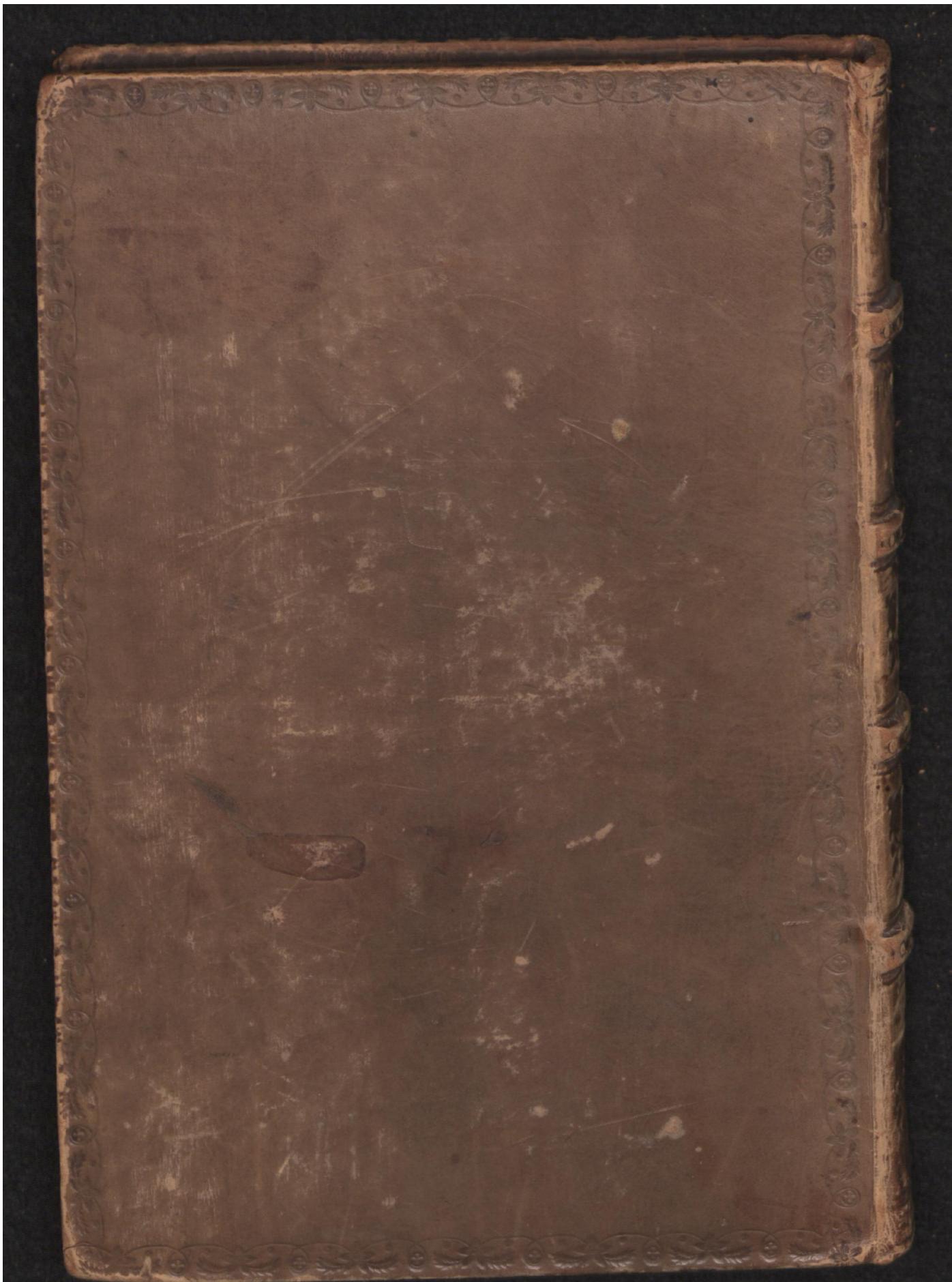


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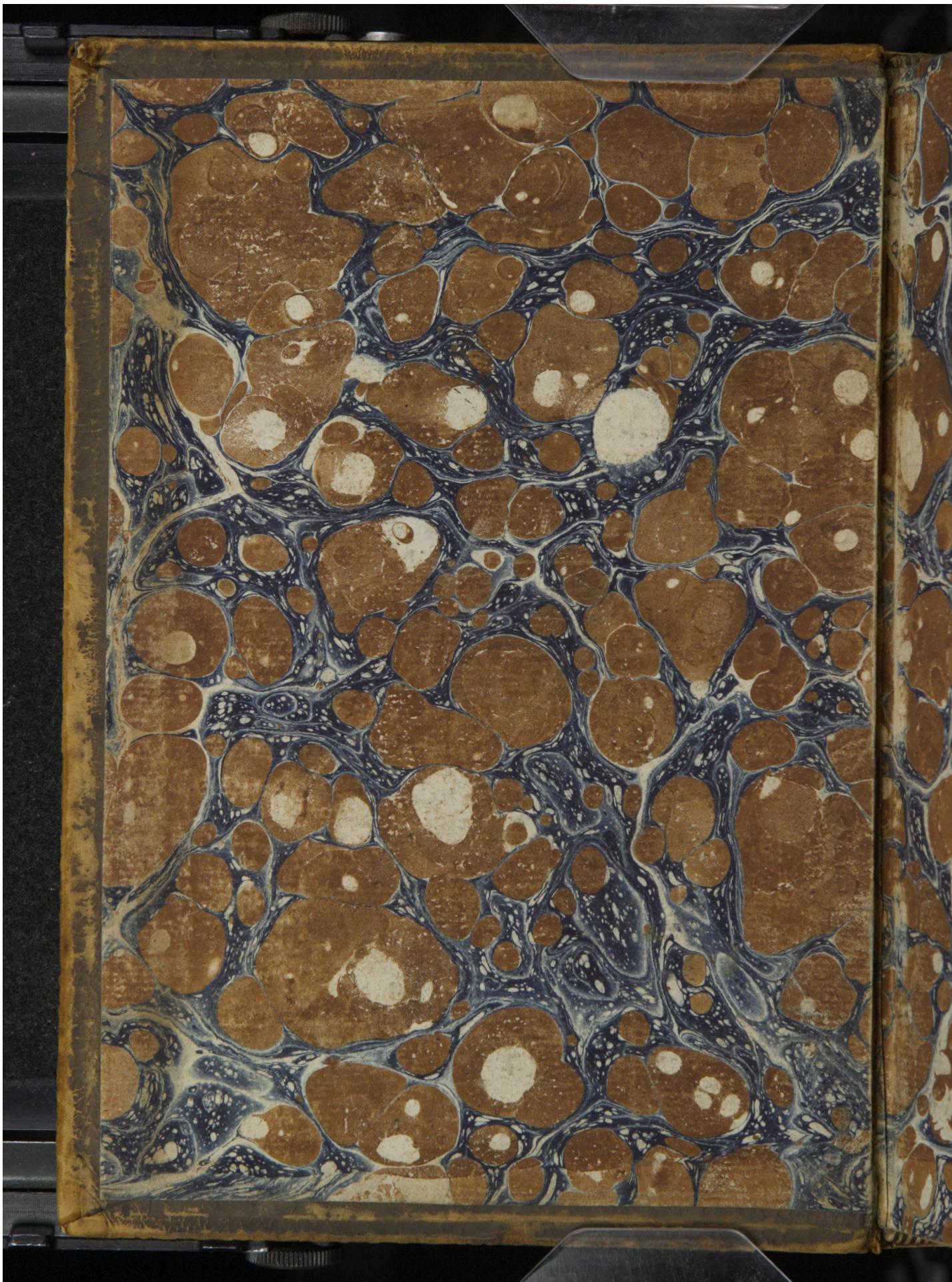
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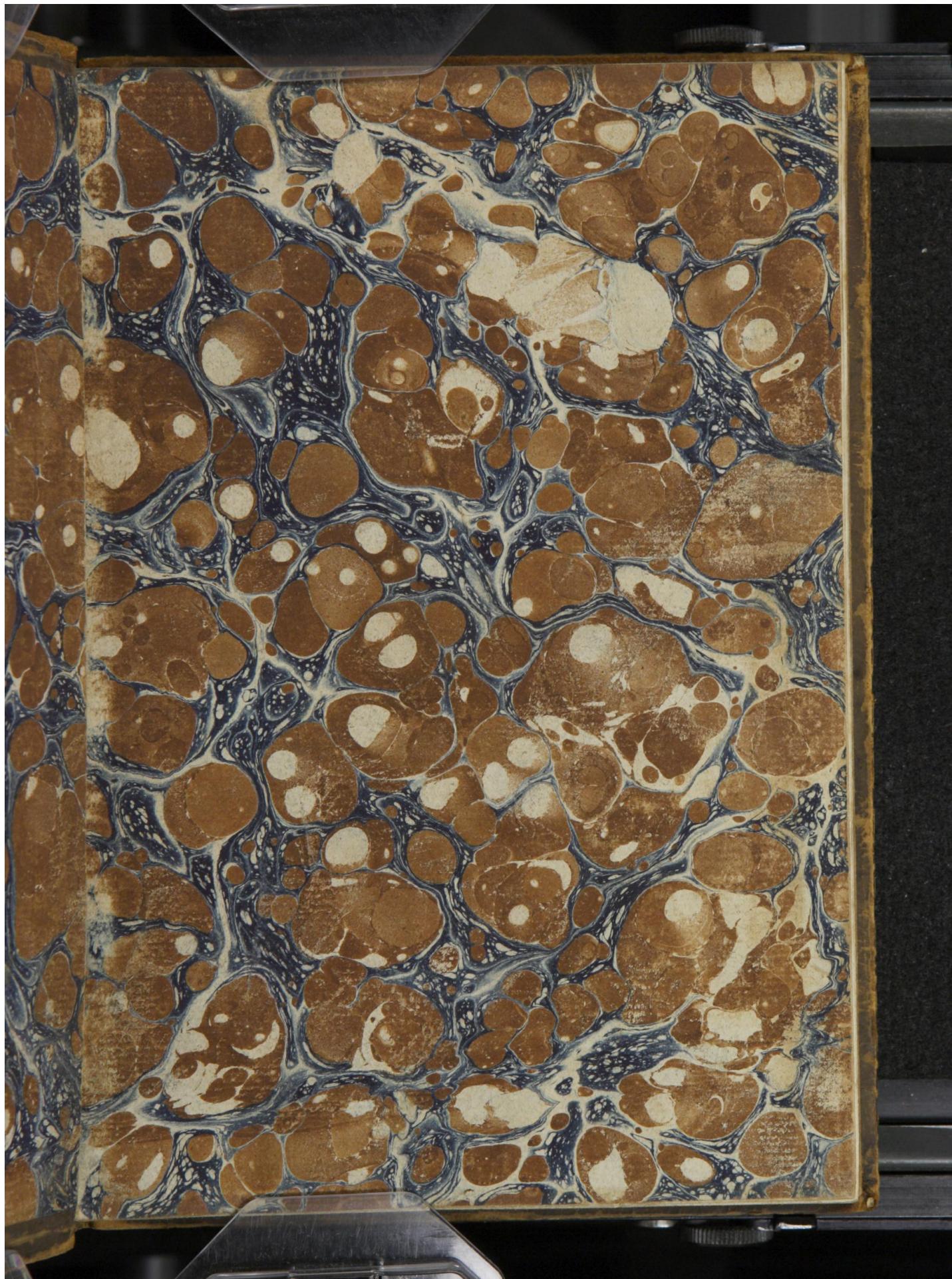
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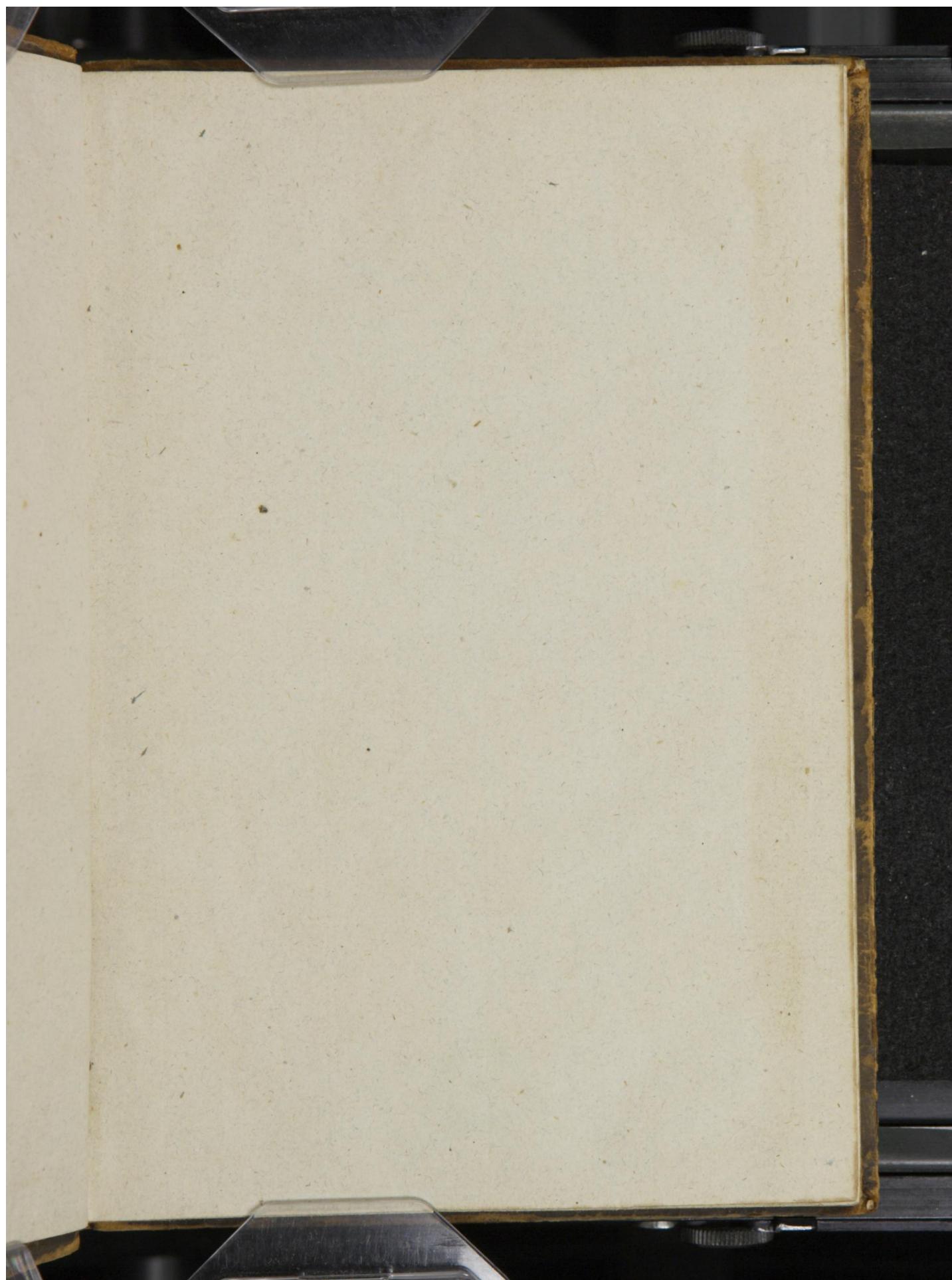
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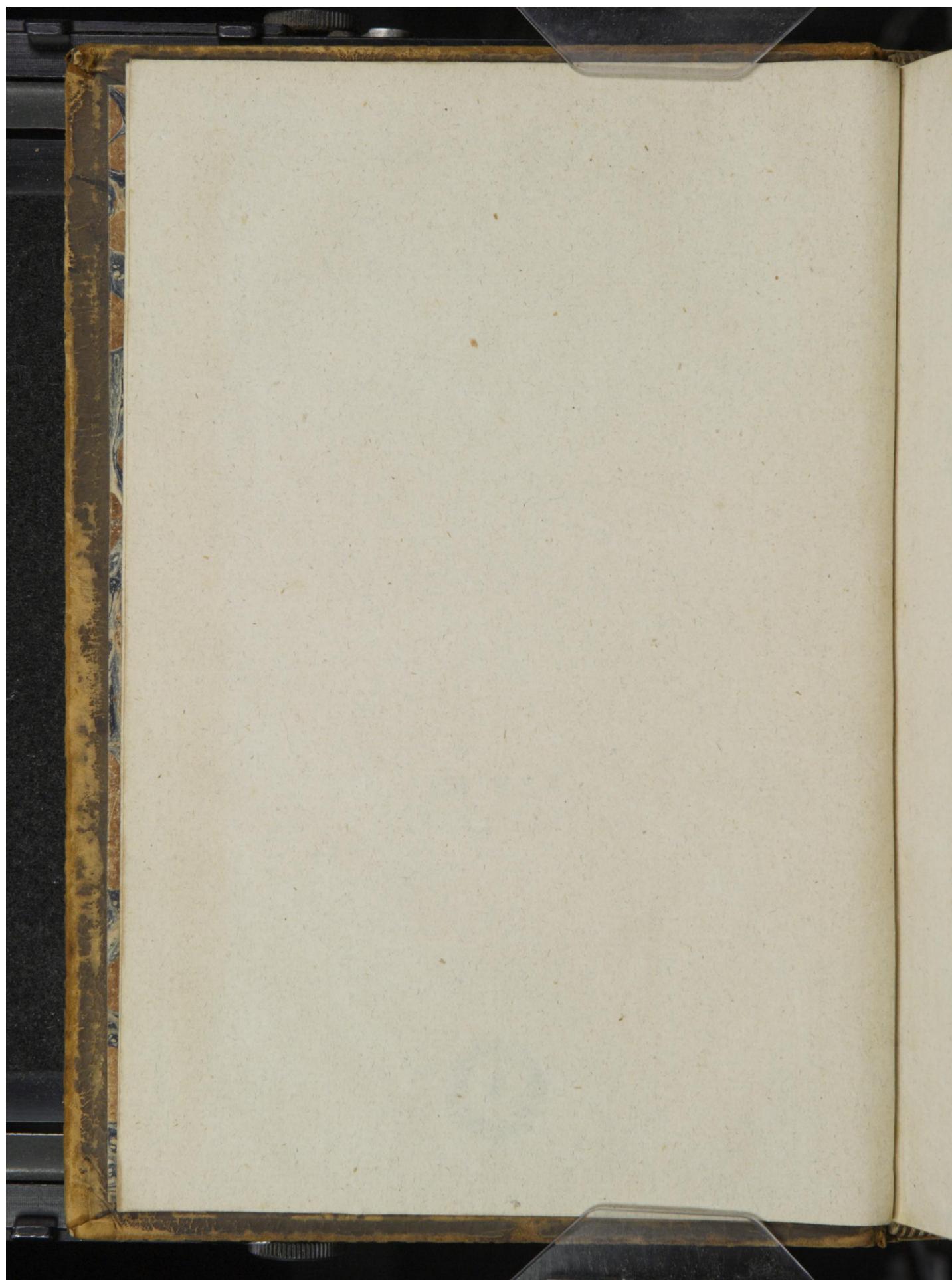
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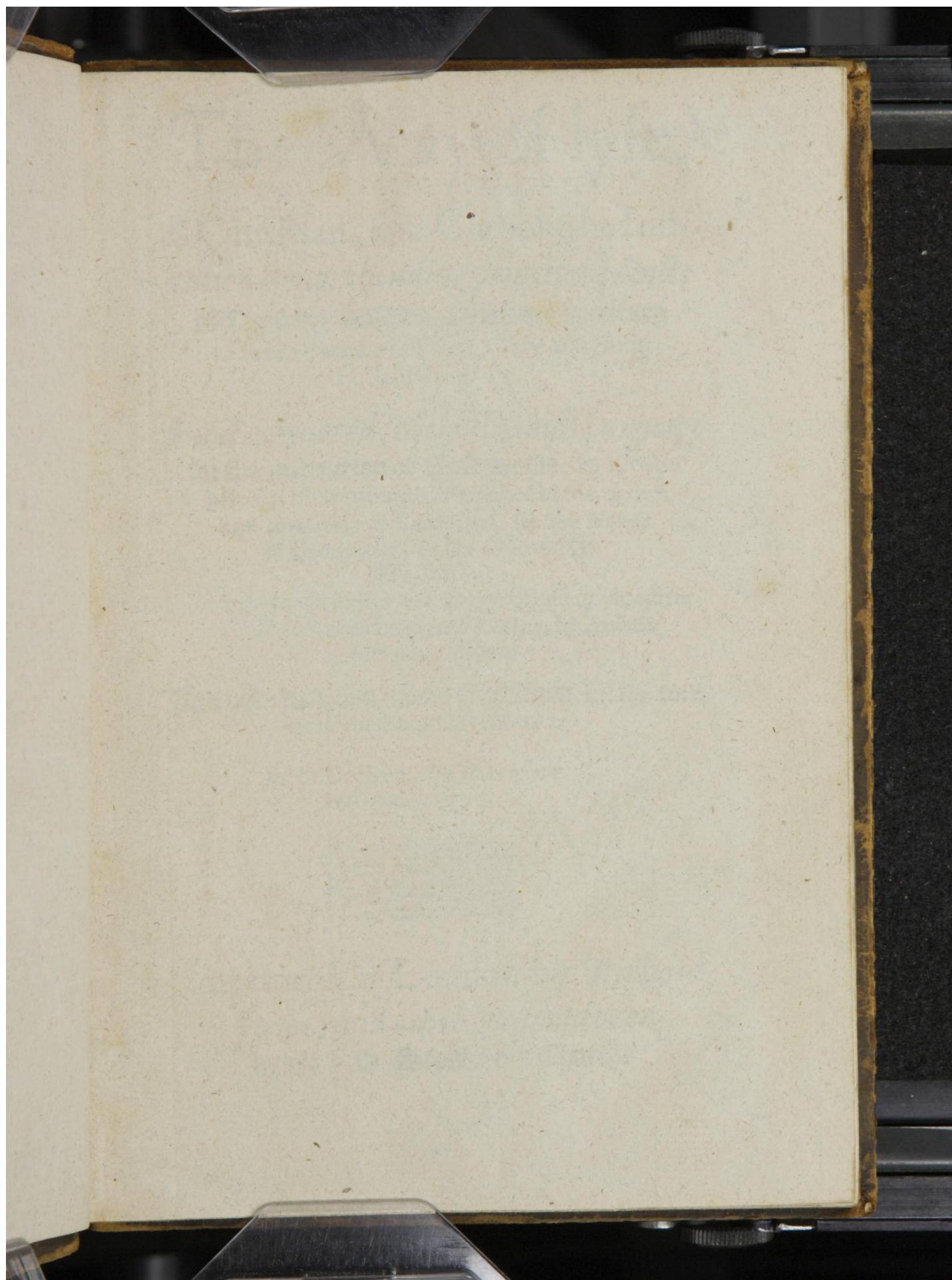
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Rare.



The Way of lyfe.

A Christian, and Catholique Institution comprehending principal pointes of Christian Religion, which are necessary to bee knowne of all men, to the atteyning of Saluation.

First delyuered, in the Danish language for the instruction of those people, by Doctor Nicolas Hemmingius, Preacher of the gospel, and Professor of Divinitie, for the Kyng of Denmarcke, in his Uniuersitie of Hafnia:

And about three yeares past, (for the commoditie of others) translated into Latine, by Andrew Seuerinus Velleius:

And now first, and newly Englished, for the commodity of English Readers:

By N. Denham, this yeaer of our Redemptiōn. 1578.

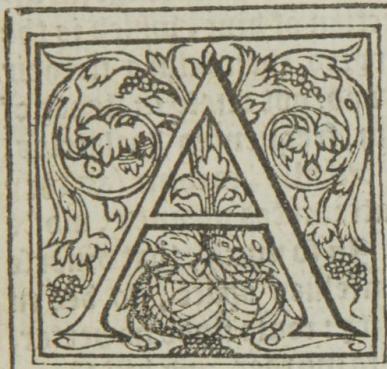


Imprinted at London by Richard Jones, and are to bee sould ouer agaynt S. Sepulchers Churche.

A circular library stamp with a decorative border. The outer ring contains the text "BIBLIOTHECA REGIA." at the top and "HAFNIENSIS" at the bottom, both in a serif font. In the center is a detailed illustration of a royal crown with multiple layers of gold-colored bars and a small cross on top.

To the Right woorshipful, Maister
Henry Sadleyre Esquier, Sonne of
the right Honorable, Sir Raphe Sadleyre
Knight, (one of her Maiesties, most ho-
norale priuie Counsayle, and Chauncellour of her
Duchy of Lancastre:) And also to Mistresse Dorothy,
wife of the said Henry: Nicolas Denham: wisheth
the fauour of God, with the increase of the
knowledge of assured saluation , in

IESV CHRIST.



Mongest those

seven speciall Sages of the
Grekes, there was one, which
beinge desirous to leaue to a
certayne follower of his sect,
some speciall token worthy
of remembraunce: commen-
ded vnto him (as the special-
lest thing y hee could devise)
this Symbole Επ& Αεω (that

is) Follow thou God. Wherby it is to bee perceived,
that enen the very heathens, indowed onely, with the
lichte, and wisdome of nature, and not able to pearce
farther, than their reasoninges, and argumentes taken
of the visible creatures, which they saw, and perceyued
(with their senses) would stretch: did not only conclude,
that there was a God, which was the Woorke mayster,
and disposer of all those thinges, and that hee was im-
mortall: but also that hee was to bee feared, and honou-
red, and the sight, and presence of him, to bee desired.

For whilste that they considered, the globe, and compasse
of the Firmament, and the earth, with all the noble, and
variable furniturs therof, as the Sunne, the Moone, the

Ay.

Starres

The Epistle.

Starres, and vnder them, the varietie of the other creatures in their kindes, and lastly, the excellencie of the workmanshipe of the frame of the body of man: they were induced to gather therof, this conclusion: that the woorkemayster, of these thinges, was, not onely much more beautifull, and excellent, but that hee was, also, to bee honoured, and to bee wished for, by presence to bee injoyed. Whereof spronge vp many contentions, and sundry deuises amoung them, concerninge the way, as well how to worship him, here vpon the earth, as also to seeke some shorte, and ready meane, to come to the sight, and beeholding of him. But notwithstandinge, in as much as they wanted the direction of him, which is the leader into all trueth: they tyred themselues in their owne fonde immaginations, and, not onely in steade of the true woorshippinge of him, frequented Idolatries, most horriblie, and execrable: but also, to come (as they supposed) to the sight of him, attempted meanes, most pernicious, and dampnable. In so much, that diuerse of them, willinge to hye themselues apace, to bee in presence, with that immortality: could finde no better, or readier way, then speedily, to murder, and kill themselues. Which dooinges of theirs, notwithstandinge they were heynous, and wicked, and misseid of the ende, and purpose, for which they were doone, (for this is certaine, that Hee which beeleeueth not in the Sonne of God, the anger of God doth abyde vpon him: And agayne the Apostle sayth: It is impossible without fayth to please God: yet it is apparaunte thereby, what earnestnesse was amoungest the, both to seeke (according to their owne blinde iudgements) what this God shoulde bee: and also, which shoulde bee the waye, not onely to walke, but rather to make haste, and speede vnto him. Which, if they that do professe the name of Christ, would consider, and but compare themselues in these circumstaunces, with these men

Rom. 1.

2b. 3.

Heb. 11. &
Rom. 14.

The Epistle.

men, beeinge but Heathens, and boyde, both of the true knowledge of God, the creatour, and also of him, which is the onely way, and would, but sumwhat considerately ^{10b.} conferre together, the blynde diligence of the one, with (as it may bee very well termed) the diuelish, and secure negligence of the other: their forwardnesse in seekinge after that, which by all their toylinge, and tyringe of themselves, they could not truely finde out, with our backwardnesse, in not keping, and imbracing that which (without our laboures) is frely geuen vs, and layed before our eyes: their feruency, in desiringe to finde and runne the way, to that which they wished for, with our coldenesse in walkinge the right way, which is playnely drawne forth, and delineated before vs: to bee shorte, their perswasions of themselves, by this visible Sunne, with our dulnesse: who, by that true, and bright shining Sunne, which is the brightnesse and wisdome of the Father, will not bee instructed, nor mooved: If (I saye) they would with some earnestnes, consider these things: it were not to bee doubted, but as they do detest, and abhorre, the name and conuersation of the Heathen: so they would loathe (in such matters as seeme, to bee the weightiest of all others) to bee eyther by others accoumpted, or in their owne consciences to bee condempned, for inferiours vnto them. But, to leane all other partes of comparison, and onely to speake of one poynt, which concerneth our present purpose: it was taught amongst them, and practised by such as were of the best, and most reasonablest amengest them, as a mosse necessary, and principall doctrine: that they shoulde not always heere continue, But passe from hence: and that there was an immortalicie of the Soule, which beeinge seperated by death, from the body, should, eyther, for the well, and vertuous walkeinge heere, (accordinge to their accompting of a vertuous lyfe) bee gathered into a certayne place of pleasure,

with

The Epistle.

with the Goddes, or els, for not followinge the morall preceptes in following vertues, and eschewing vices, should not injoy the sight of the Goddes, but should by them bee punished.

This was the Summe of (as I may terme it) their naturall, and blinde religion. Thus much euен nature her selfe, in that her corruption, had taught them. And therefore the better to stirre vp their hearers, to walke vertuously, and with the more desire, in that path, which they supposed to bee the right waye: they vittered, and commended vnto them, and their posterity, many pithy, and sauoury sentences, as: Philosophia continua mortis medicatio, that is: the loue or studie of wisdome, is the continual meditation of Death: And, Ad Ens Entium semper contendendum, that is: Wee must euer bee walkeinge towarde the cheefe beeing of beeinges, (whereby is ment, God himself,) with infinite such others, to tedious, here to be recyted, as in their bookees dagly handled, are plentifull to bee seene. But wee, which do beare the name of Christians, which liue at these dayes, in which (by the great mercy of God) such infinite treasures of Heauenly wisdome, and knowledge of Christian doctrine, is powred forth vpon vs: yea wee which haue, for their shadis wed, and false, a cleare, and perfecte religion: for their crooked, and vncertayne bypath, a streyght and most assured highway: for wisdome naturall, the wisdome Deuine: for Plato, Aristotle, and their Schollars, the Prophetes, Christ, and his Apostles: for the doubtfull ende of the pathe, which they taught, the certayne, and assured ende of the way which wee are instructed to walke in: are yet notwithstanding, in respecte of them so dull, and so carelesse of all these thinges, yea, and so little ashamed of this comparison with them: that wee are little, or nothing pricked forward, with the consideratiō of our more plentifull blessinges: little, or nothing consider our owne contempt.

The Epistle.

contempt, and ingratitude: seeme to make leſſe accompt
of Christ, his Apostles, and Ministers, then the heathen did
of Pythagoras, Plato, Aristotle, and their Sectaries, and diſ-
ciples: ſeeme, neyther by the promises of God to bee al-
lured, nor, by his threatninges to bee feare: to be ſhort,
ſeeme neyther to feare to runne headlong into that path,
which leadeth to deſtruction, nor to regarde to walke in
that way which guideth to ſaluation. It is therfore to
bee feare, leaſt that come to paſſe, in this comparison,
which our Sauour I E S V S C H R I S T himſelfe
pronounceſt in the 12. of S. Math. comparinge, the diſ-
gience, and regarde of the Queene of the South, in com-
minge from the farreſt partes of the world, to heare the
Widome of Salomon, with the negligence, and contempt
of the Jewes: in refuſinge to bee taught by Christ him-
ſelfe, comming amongeſt them: and like wife in compa-
ringe the repentaunce of the Niuiuites, at the hearinge of
Ionas: with their obſtinacy, and rebellion, in refuſinge
to heare the Sonne of God himſelfe: namely, that as he
there excludeth of them both: that as well the Queene of
the South as also the Niuiuites, beeing prophane people,
and heathens: ſhall riſe in the laſt iudgemente, and con-
demne that adulterous, and obſtrinate nation: ſo that
theſe heathens, ſhall then also riſe, though not to theyr
eown ſaluation, yet to the condenmation of theſe, which
(glorying in the name of Christians) haue ſo little regard
to walke the right way of eternall ſaluation. Which
way of ſaluation, ſo alſmuch, as it hath beene, by di-
verſe woorthy instruments, of the Church of Christ, in
theſe our latter times, and ages of the world: tryed, and
diſcovered from that bypath, which leadeth to deſtruction
and is (by the woord of God, wherin that right way is
ſet foorth, and offered) ſufficiently cleaſed, from all
brazbles, and weedes of incombraunce, which both for
wante of good hulbandinge, and walkinge in, had ouer-
growen

morall pre-
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euen nature
them. And
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ns Eutiusem.
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which (by the
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ine, is pow-
their shado-
on: for their
and moſt al-
wifdom De-
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ittle ashamed
tittle, or no
r our moſe
r our owne
contempt

The Epistle.

first of gr. 4.

growen, and hidden the same from many: and is now at the length, made so playne, and visible, that it may bee seene of all those, which doo not wilfully eyther cloase vp their eyes, that they will not see it, or if they doo see it, yet will not suffer their foote once to treade within it: a godly man (considering this) may, with sorrow, and greefe of minde, iustly meruayle, why ther bee so many, which will not know it: so fewe, that doo regarde to know it: and why, fewer hauing found it, and beeing set into it, do so slenderly goe forwarde, and continue their course in the same. That wee may the better conceyue the causes of these thinges: let vs first consider, wherin this waye of Salvation doth consist. The knowledge therof consisteth, in the right vnderstanding of these two thinges, namely of the Law, and the Gospell. Wheras the Law therefore setteth foorth vnto vs the Justice of God, and is set before vs, that wee may playnely see therein, as it were in a glasse, both what God requireth of vs, and also how weake, and vnable wee bee to fulfill the same, that wee seeinge our owne, both deformitie, and imbecillity, shoulde seeke for a cleanser, and a stronger, that may both cleanse vs, and fulfill it for vs: and by this meanes to bee ledde to the Gospell, which setteth foorth the same vnto vs: here, the first sorte, hauinge beene trayned vp, and nozeled in another manner of doctrine, concerning the Lawe and the Gospell, and hauinge not learned, the true endes, and right vses of them, for the which they were geuen: are so obstinately bente agaynst this true knowledge of the right way, which is in them conteined: that they will suffer themselues by no meanes, to bee brought, once to enter their foote into it. The seconde sorte of people, are mere Achæstes, and such as hauinge beene always full fed like Epicures, and thorowly pampered vp, with all kindes of worldly voluptuousnes, and pleasures of the flesh; are so lulled a sleape in them, by

the

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the subtily of the Deuill, who holdeth them fast snarled: that they haue no leasure, once to bethinke themselues, nor to regarde, eyther what G O D is, or his Lawe, and Gospell, neyther yet, what nor where they themselues bee, nor how they came, or for what cause they are placed in the worlde, nor how they shall departe soorth of it, nor what shall become of them after this lyse, and so neyther passe for Heauen, or Hell, G O D, or the Deuill: and therefore, no woonder, though they care not, for the inquiringe, and much lesse for walkinge in this way: beeing (as they suppose themselues, (in such a way, as there neyther is, nor can bee any better. The thirde sorte, which doo finde it, and doo enter, and walke into it, and yet are oftentimes stayed, and hyndered in their course: are euuen the most holiest in this lyse, and the very electe of God: who hauing entred into it, and purposing with a good Conscience to walke forwarde in the same: are notwithstandinge oftentimes, through the malice of the Deuill, (continually warring against them, and seeking to plucke them soorth of that way, into the bypathes of destruction with him, and through the frailty of their own flesh, and the continuall allurementes, and baytes of the world, are oftentimes so drawne aside, and hindered, yea so bewitched, and dazeled: that it oftentimes semeth unto them themselues: that they neede not so earnestly, and so diligently regard, to continue still their walking in the same. Hereof it commeth to passe, that, (by the permission of God) they beeing eyther drawne backe, or stayed from going forward, or plukt for a season beside the way: many heynous, and horrible offences, are by them comrusted: which aduaantage (as long as they haedefully kept themselves, within the limittes of the right way of Salvation) the Deuill could not haue of them. When David remaunded of the Lord, Wheritchall, a young man should cleanse his way, and the answere of the holy ghost within him

The Epistle.

him was this: By rulinge himselfe according to the worde of G O D, was then no doubt, both mindefull of this way, and diligently troade, and walked in the same: but, bæing a little stayed therin, hee was drawne aside, and committed the most horribble offence of Murther, and Adultrie: but God having compassion vpon him, and not suffering him, utterly to lose the right way of his Saluation: ioyning his Mercy, and Justice togeather, and sending them vnto him, by the Prophet Nathan, did both mercifull set him in the right way agayne (after hee had repentauntly acknowledged his declining from the same) and also therewithal, iustly scourged him for his wandring & digression. The lyke may bee found of Ezechias, Manasses, Peter, and diuerse others: which (in reading of the holy Scriptures) are almost euery where to bee found, and here, for expelling of tediousnesse, are omitted. So that albeit, the godly man, or woman, bee sometimes hindred in the wal-king of this course, from goinge forward, or be plucked backewarde, or seemeth (as it were) set quite beside the way, wherby (as the examples aboue recited do declare) many horrible offences, and wicked actes, pleasant to the Deuill, are by them committed: yet, this hope they haue leste them: that God will not suffer them (with the obſtinate wicked, & careleſſe vngodly,) to perish utterly from the right way, but that hee will reaſt forth his mercifull hand of direction vnto them: which (they hartily repen-tinge, and taking holde of) will set them in the streyght, and right way agayne: wherin if they ſhall perſeauere, and continue vnto the ende: they ſhalbe ſure (as our Sa-uiour Christ himſelfe hath promiſed) to bee vndoubtedly ſaued. For, ſo hee himſelfe ſayth in Math. Hee that con-tinuet to the ende, ſhalbe ſaued: And agayne: Continue vnto the ende, and I will geue thee a Crowne of lyfe. Thus wee ſee the diuinity of the people, whiche lyue, & remaine, euē amongſt vs whiche professe the name, and religion of

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of I F S V S C H R I S T E , how , and in what manner they
bēe affected, to the knowledge of this way of eternall lyfe,
and Saluation. Wherof, some, (by meanes of a for-
mer false receiued opinion dēpely rōted in them) bēe ob-
stinate, and wilfully will not learne it : some, are negli-
gente and carelesse, that they passe not for it : the thirde
sorte yet imbracing it, and reioy sing to walke in it : are
notwithstanding (through diuerse , and infinite impedi-
ments, and hinderances) either stayed, or plucked back,
or aside from it: and yet notwithstanding , by the mercy
of God, are called backe againe by earnest repentaunce,
and are agayne set therin : wherein they walke here up-
on the earth, and continue their course in the same vnto
the ende, depart this life in walkinge in the same, and at
the ende of this way, enter into the Citie of eternal rest,
and salvation . The true doctrine wherof, bēing in this
little Treatise both learnedly, and also clearely, & plainly
set forth, by this godly learned man, bēing such a one, as
by the iudgement, and opinion of diuerse of the best lear-
ned of this our time, hath deserved, not the least cōmen-
dacion, of the Church of Christ: when I had perused, and
conferred with my frēnd, I thought very meete, and pro-
fitable, to conuert into our vulgare spēche , for the com-
modity, & comfortable instruction of all those, to whom it
shall please God, to geue eyes to see, eares to heare, hearts
to conceiue, and feete to walke aright, in the ready way to
lyfe, therin set downe, and deliuered : as in the diligent
reading, and meditating of the same, shall (I hope) to the
comfort & sound instruction of the Christian Conscience,
more playnely appeare. For , as the Doctrine therein
conteyned, is, both necessary (and as touchinge the sub-
staunce therof) is such , that the true Christian man, or
woman, may not bēe without the knowledge, and practise
therof, in this life, if they desire to attayne to the know-
ledge, and vnderstanding of their saluation in the lyfe to
come ;

¶ it.

The Epistle.

come: so is it (asmuch as is requisite therunto) both pitifully, very playnely, and also famlyarly, aswell in plain speach as easie Pethode, set downe, and deliuerner: & further, with god aduiseinent, and deliberation handled, and diuulged. Touching the Autho: himselfe, it is sufficiently knowne amongst the learned, what hee is: as beeinge such a one, which hath not the lowest rōme, amongst the best, and mosle approued Christian writers of this our age: brought vp from his infancy, in the studies, and exercises of learning, and godlynnesse, notably qualifid, and furnished aswell with liberall artes, and languages: as principally in the study, & profession of Diuinitie: which profession hee hath worthely and diligently executed (as by his owne testimony set downe in his Epistle before this booke, is to bee seene) by the space, and continuance of thyxtie yeares: beeinge therunto called, by the Kinge of Denmarcke, to supply the place of his publique reader, and professor of Diuinitie, in his vniversitie of Hafnia, where with great fame (as I heare) hee at this day continueth. Touching the particular matters, conteyned, and handled in the booke, ther are such (as I haue already sayd, and in the diligente perusinge therof shalbe better perceived) that the knowledge of them in a Christian, may not bee wanting. And I doubt not but the Christian reader (if hee haue any desire to aspire to the knowledge of Iesus Christ) having a while busied himselfe therin: shall freely in his owne conscience confesse, as much as I haue heere spoken. For, if hee desire (in short summe, and br̄efely, and yet sufficienly) the perfecte, and right vnderstanding of the Law of God, what it is, how many, and what the true vies therof bee, to what end it is geuen vnto men: also, what the Gospell is, and to what ende it is geuen, what we must necessarily beleue of Christ, (as it is consonant to our common fayth:) How hee is our Mediatour, Redeemer, and Sanctifier: by what meanes
he

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he declareth and setteth forth his benefites vnto man-kinds, what his benefits be toward vs: what is to be considered & learned of the Sacraments, as wel of Baptisme, as of the Supper of the Lorde: besides diuerse other necessary doctrines, of the right worshippinge, and seruice of God, of prayer, and diuerse other places which (as I haue sayd) in the diligent perusing of the same, shall more evidently appeare, to the Christian reader. If hee desire (I say) to bee instructed, exhorted, or comforted, in these thinges, hee may here finde them, both soundly, & plainly expounded. All which poinctes, being by other most godly, & learned pastoures of the Church of Christe, notably, and pithily in these latter times set abroade vnto the beholding of the worlde, to no small benefit of the Congregation of Christ: yet by reason of their buckling with the aduersaries of the trueth, in refelling their corruptions, and cauilling obiections, they were forced, to write with greater stile of wordes, and more Schoolelyke, whereby their workes became more conuenient (in some points) for studentes in Divinitie, then for the common peoples perceauerance, and Capacitie. Which things I speake, not that I would dehorte any from the reading, and diligent exercisinge of them: yea I do rather most hartely exhorte them therunto: but this I say, to the ende, to take away the offence, which (as I my selfe haue heard (some haue taken (though vndeservedly) when they perceyue the in some places (for the causes afore recyted) to write eyther somewhat longer then they thinke meete, or sumwhat more artificially then they doo conceyue. Which offence, (not geuen, but vniustly taken,) they should easilie let fall, if they woulde consider the causes aforesayde, which violently drew those learned men, and by an inevitable necessity, enforced them so to do. From which tediousnesse, (if they will needes so accompte it) they

The Epistle.

are in this small treatise delyueryed: where so sundry great occasions were not geuen to the Autho^r: For as he^e aunswere^r here but to few obiections, so, w^ritinge his booke fo^r the common sort, he^e frameth his answeres and solutions, bothe shorte, and easie. Whiche worke (after sundry other learned, and fruitfull laboures written of Diuinitie, by him, which are extant, and set abroade in the Latin tongue;) the sayde Autho^r w^rote, and delivered abroade, at the first, in the Danish language, fo^r the instruction, and consolation of the people of that nation, and specially fo^r such of them, as could not gather y^e knowledge of godlynnesse, fo^rth of other languages, wherein it was written: which b^eing so w^ritten, and set abroade, it was, by diuerse learned men of the same Region concluded vpon, fo^r the wortynesse thereof, to b^e turned into the Latin speeche, to the ende, that other faithfull heade^s, and teachers of the Church of Christ, s^eeing the same, and percieuing it to b^e, both sound, and comfortable, might the sooner conuerte, or cause the same to b^e conuerted, into their owne severall languages: and commend the same, to those portions of the Church, and flock of Christ which are to their severall charges committed.

Whiche Treatise b^eing now at the last, conuerted in to our common language, by mee, fo^r the causes aboue rehearsed: I here dedicate, and present (Right worshipfull) vnto you both: beseeching you to accept the same, as an argument, and testimony of that well willing affectiⁿon, which (by sundry your gentlenesses exhibites, and shewed) you haue, deseruedly, raysed vp in mee. And albeit, I can not iustly auouche it, to b^e any recompence fo^r any parte of the same: neither yet doo proffer it to that ende: yet rather then I would incurre the compasse of that sentence of the Philosopher, Perit quod facis ingra^cto: *That is loste which is doone to an vnthankefull person:* I had leiss^r by proferinge that litle, that I may make auoydance

The Epistle.

auoydaunce therof. I beseeche almighty God preserue you bothe, and confirme, and increase in you, unto the end, those good giftes of his grace whiche bee hath already began in you: and so illuminate you with the light of his holy spirit, that yee may both see the right way, and seeing it, you may haue a desire to walke in the same: and that walkeing daily forwarde in the same, and so continuing vnto the end: you may passe, in at that gate, which leadeth from the sourginge, and daungerous sea of this transitorie lyfe, into the Hauen of perpetuall rest, and quietnesse, there quietly, peaceably, & joyfully, to beholde the glorious face of I E S U S C H R I S T E, to whom with the Father, and the holy Ghost, bee praysle and dominion for euer. Amen.

Your Woorships humble at commaundement:
N. Denham. From London this xxv. of Oc-
tober, the yeare of our Redemption, 1578.

FINIS.



To the Christian Reader.

Wheras in this booke (good Christian Reader,) certaine faultes
are committed in the printinge thereof, though they bee not
many: which haue come to passe, for want of directing the Prin-
ter, in some such places of the written copie, which were eyther
blotted, or obscurely penned: & in reading might be some trouble,
or hinderance vnto thee: my counsayle is, that (beefore thou setle
thy selfe, to the diligent reading thereof) thou shouldest looke vp-
on these faultes here followinge, and as thou findest them here set
downe, and noted by the pages, & lynes: so thou shouldest turn vno-
to them, and with thy pen, amend them, which beeing doone, thou
shalt reade it (I hope) to thy instruction, and confort. I ceasse
here to speake further of the dignitie, of the woorke: wishinge
thee, first to reade it, and then after, to reporte the dignitie ther-
of to others: and in my simple Iudgemente thou shalt finde in thy
conscience, cause sufficient to commend it, and thanke God for it.

So fare well.

Faultes escaped in Hemmingius his Epistle.

Page.	Lyne.	Faulte.	Corrextion.
3.	25.	appereations,	apparitions.
9.	3.	Aegyptiall,	Aegyptiacall.
Codem.	30.	varitic,	varietie.
12.	23.	Prophet,	Prophete.
Codem.	26.	vnifosome,	vniforme.
Codem.	31.	althefull,	healthefull.

Faultes escaped in the Booke.

Page.	Lyne.	Faulte.	Corrextion.
17.	13.	admonish,	admonished.
19.	23.	Ceremonicall,	Ceremoniali.
32.	30.	natiue,	natiuitie.
25.	9.	first,	firste.
28.	12.	as,	all.
35.	27.	punished,	vnpunished.
44.	23.	cleane,	cleaue.

ertaine faults
tho they bee not
tyn the Prin-
ce were eyther
be some trouble,
before thou seyst
valdest looke vpon
est them here set
valdest turn vpon
ung doone, thou
morte, I ceasse
orke: wishinge
dignitie ther-
ale finde in thy
make God for it,

Epistle:
Corruption:
ppurition,
legyptianall,
unite,
tophera,
natame,
calbathill.

Corruption:
Immonished,
remoniali,
iustie,
finished,
ge.



To the magnificent, and worthy Gen-
tleman, excellent in wisdome, vertue & godlinesse,
Biornone Kaaes, Lord of Starupgaarde, most prudent se-
natour of the kingdome of Denmarke, president for
the King in the Tower of Malinogien: And to his
welbeloued wife, the noble, chaste & godlie
Lady Christine Nicolai Fil.

Nicolas Hemmingius wisheth grace and peace
from God the father, through our Lord

IESVS CHRIST.



F all the things which are
in the worlde, there is nothing either
more better, or more precious, either yet
more profitable: than to know God, &
his will aright, and to worship and reue-
rence the same. For, as this whole world is momen-
tanie, and shall passe away: so in like manner the trea-
sures thereof, with how soeuer beautiful and magni-
ficent titles they be named: Yet (to be all fleeting &
falling away) dayly experience may shew and teache
vs: vnlesse we would suffer our selues to be blinded,
or (as it were) to be bewitched of the same. But, to
knowe God (aright) and (hauing gotten the know-
ledge of him) to worship him, aright, according to
his will, reuealed in his word: that continueth for e-
uer, and leadeth man (from the vnstedfastnes of this
vnconstant world) the right way to eternall life and
saluation. Therefore in Iohn, Christ saith: *This is e-
ternall*

B

John. 17.
verse 3,

9

The Epistle

eternal life, to knowe thee to be the onely true God: and Iesus Christ whome thou hast sent. And in another place: What doth it profit a man to gaine the whole worlde, and loose his owne soule? Therefore Dauid iudgeth aright, in Psal.

psal. 84.

84. where he saith: One day in thy courts, is better than a thousand: I had rather bee a doore keeper in the house of my God, than to dwel in the tents of vngodlynesse. For the Lord God is a light and defence, the Lord wil giue grace and glorie: and no good thing will be withholden from them, which walke in innocencie. In these wordes, Dauid putteth a difference betwene those, which are without the church, and those (whiche beeing within the Church of CHRISTE) haue the true vnderstanding of the BEING and VVILL of God.

This difference, he placeth in fiu thinges, moste specially to bee remembred: by the contraries of which, both doe appeare the more euident: namely, bothe how great, the honour, and high blessed estate of the children of GOD is: and contrarywise, how great the miserie and calamitie is, euен of the moste mightie of this world, which be not citizens of the Church of God.

The first good thing, and commoditie of the children of God, or of the Church is, *that God himselfe is in her as a moste lightsome sun*. For, euен as from this visible Sunne, there commeth vnto the worlde, Light, Heate, and shining beames, wherby al things are quickened and cherisched: so, frō God, (which is the Sun invisible) there cometh vnto the Church, Light, (that is to say) cleere knowledge of GOD: there commeth Heate, that is, affections burning with Faith, Hope, and Loue: and shining beames, which are the mani-
folde

1 Cor. 13.

of Hemmingius.

folde consolations, whereby the faithfull soule is relieved, cherished, and comforted. This Sunne, as it riseth to such as feare God: so it setteth to the negligent, the wicked lyuer, and the carelesse. It is therfore (with great diligence) to be taken heede of: that the godlie (through a certaine sluggishnes of their owne, in hearing, or reading the word of God, wherin this Sunne brightly shineth) doe not suffer this Sunne to be, either darkened, or hidden from them. For, as this visible Sunne, if it shall seeme to a sicke body in his dreame, to be hid, or darkened, there is daunger (as *Hippocrates* affirmeth) of moste certaine death, to the sicke body, to be at hand: so, if our *sunne christe* be darkened ynto vs (his doctrine beeing either abolished, or obscured) not onely darknes hangeth ouer vs, but also the death of the soule, and moste assured eternall condemnation.

Furthermore, we may heereby perceiue, the misery of them, as many as are destitute of this *sunne the worde of GOD*. For, they beeing blinde, doe bothe grope in the darknesse of ignorance: and beeing ignorant of God, are stricken with dreadfull amasednesse of minde, when sinne sheweth foorth it selfe in their consciences. And albeit, that Conscience seemeth in many, to be (as it were with an hot yron) seared, as though it were voyd of all feeling of sinne: yet notwithstanding it will at sometime be wakened vp, at the least in the extreame agonie of death, and will drieue the miserable soule into desperation: than the whiche thing, nothing may happen unto manne, either more heauy, or more bytter: as hauing leather, that hee had neuer beene created

B.ii.

and

The Epistle

and brought vnto light.

The second good thing, or commoditie of them which knowe the *Essence* and *will of G O D*, and yeelde themselues obedient to the same, is: that God is a defence, or sheeld vnto them, wherwith they are compassed, defended, and sheelde, against the kingdome of darcknesse. Of this sheeld speaketh Dauid in Psal. 5. when he saith: *All they which hope in thee shall*

reioyce, they shall euer be gtuing thanks, and thou shalt dwell in them: all they which loue thy name, shall reioyce in thee. For thou Lord shalt bleſſe the righteous, and with thy fauourable kindenesse, shalt thou compasse vs as with a sheelde. Item

Psal. 18. *And thou hast giuen me the defence or sheelde of thy saluation, and thy right hand doth upholde me.* In this manner, it is the goodpleasure of God, that he wil not only, (with the crowne of his fauourable kindenesse) compasse his about: but also, will haue them to bee happie, with perpetuall blessednesse. Paule, when he writeth to the Ephesians, thus: *(Take vnto you the sheeld of faith, wherewith ye may quench all the fiery darteres of the wicked:)* Signifying, that we are the compassed about with the sheeld of faith, when we fight a good fight, holdeing a stedfast beleefe of the doctrine, with a sure confidence of mercy, & a good conscience. This

sheelde, forasmuch as the enemies of God doe want: what (I pray ye) can be more miserable then they? For in asmuch as they be naked and vnarmed, they are not able to resist the diuel the prince of darkenes: but he obteineth ful dominion in them, & throweth them headlong out of one wickednes into an other, vntill he haue brought them to vtter destruction.

The third good thing or commoditie, which the
godly

Psal 5.

Psal. 18.

1. Tim. 1.

of Hemmingius.

godly haue by the healthfull knowledge, and feare of the true God: is called of Dauid *grace*.

This *grace*, is the fauour of God, forgiuing sinne to the beleeuers, for the death of his sonne, and garnishing them with a most pure garment, which is, *The obedience or righteousnesse of Christ*: VVhereby they are Roma. 5. in such wise reputed righteous in the sight of God, as if they them selues had fulfilled the lawe. But they which are out of the congregation, are voide of this grace of saluation: and doe remaine vnder sinne, the wrath of God, and eternall damnation, for their iniquite.

The fourth commoditie which they (that know and feare God) doe inioy: is called of Dauid, *glory*, What this glory is, and wherein it consisteth. This *glory* is, *The adoption of the adopted sonnes of GOD: The inhabiting of the holy ghoste, and the hereditary possession of eternall blessednesse, by Iesus Christ*. But contrarywise, they whiche doe not knowe God, are the bondslaues, and dwelling places of the diuell, are moued by his spirit, and to eternall ignominie, are they rescrued.

The fifth good thing or commoditie, which God (by the *psalmist*) promiseth vnto the godly, is cōteinēd in these wordes: *He will withhold no good thing from them which walke in innocencie*. O, how great is this promise! It is all one as if he should say: They which walke in innocencie, (that is to say) they which by faith doe yelde obedience vnto God, shall be abundantly indewed with all good thinges: so, that they may perpetually inioy them, and shall neuē stand in feare of any euill to come vnto them. And albeit, *that all the Children of God, shal in this world suffer persecution;*

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persecution: yet notwithstanding they are certaine of the good things promised, which heare they obtaine by hope, and in the life to come, shall (without all impediment) for euer possesse. But contrarywise, they (which haue neither learned to knowe God by his worde, neither yet to feare him according to his will: vnto them ignominies, sorowes, and calamities, shall neuer be wanting: but vnto the Diuell, (whome they haue serued) they shall be thrall and subiect for euer.

Heereby now every one may easly vnderstand that to be moste true which I propounded in the beginning, namely: *That of all things which are in the world there is nothing either more better or more precious, neither yet more profitable, than rightly to know the E S S E N C E and W I L of God: and that this knowledge is drawne forth of the word of God, in the which word, he hath opened bothe him self and his wil.* But least any man should suffer himselfe to be seduced by the deuill & his members: it is to bee knowne, that the worde of G O D is not any other where to be sought, than in the writings of Moses the Prophetes, the Euangelistes and Apostles, whiche are beautified with the testimonie of the omnipotent God, which is the eternall veritie, and can not lyce, as Paule speaketh. But some may obiect, or, at the least thinke with himselfe in his heart, (as many doe, although they expresse it not by their mouth) after this manner: If wee were certaine, that that worde were in very deede, the worde of God him self, doutlesse, it were of all things farre the most preious: but, the world, for a great parte therof, is against the same, and fewe there be which imbrace it,

Rom. 3.

and

of Hemmingius.

& fewest of those which liue according to the same: yea, there be also very many, which verely with their mouth confess the same to be the word of God, but yet by their liues and manners (contrary to the same worde, whereof they doe so commonly boast) they deny the same. This (without all dout) is that temptation, which the Diuell breathed into our first Parents, whereby he also seduced them, neither doth he at this day ceasse with vnwearied study, by this his olde deceitfull subtiltie, to circumuert and destroy very many. It is therefore cheefely necessary for all Christians, to haue in a readinesse, (touching the certitude of the word of God) firme arguments & sure demonstrations, which (in the olde and new Testament) are every where to be found.

There be in generall two kindes of testimonies, by which it is couinced, that the doctrine of the church in the booke of the Prophets and Apostles deliuered: is verely proceeded and inspired of G O D him selfe. Of these, the first is, *An outwarde testimonie*: but the other is *inwarde* in the heartes of eche of the godly.

I call that the *outwarde testimonie*, which runneth What the out
warde testimonie is. into the sences of men, that it may send to the minde, the brightness of the Heauenly veritie. Of this, there be six partes, of which partes, albeit every one by it selfe, might suffice, to euince the infallible certitude of the doctrine of the Church: yet notwithstanding it pleased the moste mercifull God, by so many meanes to sustaine our infirmitie.

The firste parte therefore, of the *outwarde testimonie* is, *The Divine manifestation*, by the whiche God him selfe, (proceeding from his secret seat) hath, (with

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(with his owne voyce) reuealed his wil, touching the doctrine of the Lawe and the Gospell. And, albeit that God hath often, and at diuers times manifested himself, repeating with other, & other words, the selfe same doctrine: we notwithstanding, wil recite certaine of the more selected appearings of God.

First of all therefore, hee appeared to *Adam* after the fall, and deliuered first with his owne voyce, the doctrine of the *Lawe* and the *Gospell*. For in that that he layd punishments vpon our first parentes, for their rebellion (in perpetuall testimonie of his anger against sinners) it perteineth to the lawe: and in that *Gen. 3.* that he promised: *The seede of the woman, to crush the serpents head*, it is the voyce of the *Gospell*.

Furthermore, God appeared vnto *Noah*, and by a wounderful deede confirmed bothe the doctrine of the lawe & the *Gospel*. For, when with the flood, he destroyed the vñrepentant: he executed the sentence of his lawe: but when he deliuered *Noah* beleeuing his word, & (by faith) beeing obedient vnto him, he established a testimonie of the promise of his grace reserued, which is of the *Gospell*.

After the flood, *G O D* appeared vnto *Abraham* ten times, to *Isaach* his sonne twise: and to his Nephew *Iacob*, scuen times. In which appeerations, was propounded not diuers, but one, and the same doctrine alwayes, of the *seede of the woman*, (that is to say) of *chrisme Iesus our saviour*.

After these thinges, God appeared to *Moses* in *Egypt*, repeating bothe the doctrine of the lawe and the *Gospell*, and with wonderfull doings confirming the same. For the iust plague & calamitie of *Pharao*, and

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and his ministers, is to be referred to the Lawe: but, that glorious deliurance of the people, with *Moses*, foorth of that *Ægypticall* house of seruitude: is to bee referred to the Gospell. All which things are, figures of the last Iudgement, wherein God will condemne the Diuell, with all his traine: and receiue to himself, into euerlasting Tabernacles, as many, as with a true, and liuely faith, shall constantly cleave vnto Christe.

In the new Testament also, the same GOD hath founded his word from Heauen, and hath commended vnto vs Christe the teacher, with his owne mouth, saying: *This is my beloved sonne, in whom I am well pleased: heare him.* As if he should say: *In time past*, I promised the *seede* of the woman to crush the head of the serpent, & to repaire againe my image in man, (the curse of the Lawe beeing taken away) beholde, he is heere present, heare ye him, which hartely loue life, and saluation: for in him am I wel pleased (that is to say) by this my sonne, am I reconciled to the world, that is, to all them, which (by faith) shall receiue him. Let vs oppose all these apparitions, with many others (in which one, and the same doctrine is alwayes repeated) against the Deuill, and all wicked Sophisters, *Mahometistes*, vnbeleeuing Iewes, and profane nations: and to conclude, against our owne prudence, and carnall wisdome, ascrybing vnto God alone, the praise of the veritie.

Matth. 3.

The second parte of the *outwarde testimonie* is, *The varitie of miracles*, (that is to say) of the peculiare, and extraordinarie workes of God, which can not bee doone, by any creature. All these thinges hath God

C. doone,

The Epistle

done, that he might help our imbecillitic: that when these outwarde miracles should present themselues to our eyes, we should decrec in our minde, that to be the doctrine of God, which (with such manner of woorkes,) as with seales is confirmed.

And, albeit that these miracles (from the beginning of the worlde, foorth vntill the times of the *Apostles*) be innumerable: yet notwithstanding the scope, and end of them all, is one: namcly, that they might confirme the trueth of God, (that is to say) the doctrine of the Lawe, and the Gospell.

In the olde Testament are found miracles done before the flood, in the flood, and after the flood. Likewise in *Egypt*, and after the gooing out of *Egypt*, and in the wildernesse, by the space of 40. yceres. In like manner, in the time of *Iosua*, of the *Judges*, of the *Kings*, of the Captiuitie of *Babylon*, and of the *Macchabees*, vnto the comming of Christe: all which, did seale the same doctrine, beeing oftentimes repeated.

The miracles also, of the new Testamēt, wrought by Christe, are no lessc wunderfull: concerning which, he saith to the Iewes: *if ye beleue not mee, beleue my woorkes.* Cheefly this is worthy to be considered, that Christe the third day rose again from death, and afterwarde, in the beholding of fие hundred brethren, did ascend visibly into heauen: and so accomplished the first promise made vnto *Adam*. All these, yea or one of these miracles might be sufficient for vs, that we should beleue the word of God: but it so seemed good vnto God, by the varietie of these, to sustaine our infirmitie.

Gen. 3.

The third parte of the Outwarde testimonie, is
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of Hemmingius.

The moste certaine fulfilling. (or accomplishment) of the Prophets : which witnesleth, that God himselfe spake, by the mouth of his ministers. For, we haue an vnmoueable foundation of our faith, when (to the foresayings concerning the *Messias*, or *chrisie*, prophesied by *Moses*, *Dauid*, *Daniell*, and other Prophets) we see the History *Euangelicall*, to aunswere. *The stedfastnesse of faith* (faith *Augustine*) consisteth in this : that *all things which came to passe in Christe, were tolde of before*. Heereof our faith concludeth on this manner.

He alone, without all doubt, is the true, and onely *Messias* and *Sauiour of the worlde*, in whome alone doe meeete together whatsoeuer hath beene foretolde, touching the *Messias*, by *Moses*, and all others the Prophets of God.

*In Iesus, the sonne of Mary alone, meeazeth together, whatsoeuer hath beene (touching the *Messias*) foretolde by *Moses*, and all the rest of the Prophets of God:*

Therefore: *Iesus alone, the sonne of the virgin Mary, is, (without aldoubt) the Sole, true, and only *Messias*, and *Sauiour of the worlde*.*

Upon this foundation, the Apostles of Christe, *Peeter and Paule*, builded the faith of the *Gentiles*: whiche would never haue beleueed in Christe, vnlesse they had shewed them, this agreeemente of the foresayinges, and their fulfillinges in Christe. Touching this matter

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ter, let the 17. Act: and 2. Peter. 1, bee reade.

In like manner also, the foretellings of the Prophets (touching the moste greeuous persecutions of the Church, which at this day, we finde that Romish *Antichrist*, and *Mahomet*, to fulfil) are extant. Heere, let vs comforte and lifte vpp our selues against the kingdome of the Pope, & the raging of *Mahomet*, when we confer the cuent, with the Prophecies shewed long time before. Of the tyrannie of the Roomish Bishop, and *Mahomet*: *Ieremie*, and *Daniel*, foreshewed: when we therefore doe see these things to haue come to passe, what letteth, that we should not thorowly perswade our selues, that those thinges shall come to passe, which are foretolde of the *Aduent*, or comming of the kingdome of **I E S V S C H R I S T E**, wherein, namely in the last day, he will appeere, and will raise vp all people from death, those whiche haue doone good, to the Resurrection of life: but those which haue done euil, vnto the Resurrection of damnation, as the whole sacred Scripture, touching this matter, doth euery where moste plentifully teach vs.

The fourth parte of the Outwarde testimonie, is, the consent of *Moses*, the *Prophet*, *Christe*, the *Apostles*, and of the whole vniuersall Church, in doctrine and worshipping of God. For, all these, with one vnifosome agreement, haue holden the same doctrine of *The Lawe*, and *The Gospell*, and the same manner of worshipping God. Neither hath the diuersitie of ceremonies (which for the consideratiō of times, haue beene changed) troubled this agreement, one, & the same foundation of the true and althfchull doctrine, euery where remaining. But if this doctrine had not
beene

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beene inspired by God, so greate an agreement had
neuer beene in these *Ministers* of God: whome, (both
in teaching, and propounding the same matters, it is
conuenient, that their successours should imitate.

VVhere that thing is accomplished, there must needs
be the true Church of Christe, and without this not
else where.

The fifth parte of the Outwarde testimonie,
is, *The Induraunce*, and conseruation of the Churche,
from the beginning of the world, vnto this time, and
so farther, vnto the last day of Iudgement. Heerunto
appertaineth that, which is in *Act. 5.* *when the scribes,*
and Pharises rose vp and went together to counsaile,
to supprese the Apostles of Christe: that auncient
Gamaliell, a Doctor of the Lawe rose vp, and said: *If Act. 5.*
this counsell, or this woork, be of men, it shall be disoluued:
but, if it be of G O D, ye cannot disolute it. This is it which
Christ him selfe affirmeth, that against his Church,
The gates of Hel shall not preuale.

Matth. 16.

The sixth parte of the Outwarde testimonie, is,
The bloody confession of many Martyres, from *Abell* vnto
this present day. For, they are called *Martyres*, because
they beare witness to the trueth of the Heauenly
doctrine, not onely with their mouth, but also
with their blood. A matter worthy to bee remem-
bered, is reported of *Ignatius* the Scholer of Saint *John*:
that, when at a certaine time, the Tyrant would by
threatnings haue constrainyd him to deny Christe,
hee answered: *How can I deny him, whose name I doe beare*
written in my heart? VVhich thing beeing heard, the
Tirant commanded the body of *Ignatius*, to be cut in
sunder, and the heart beeing taken out, to be deuided

C.iii.

into

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into small peeces: which thing when it was accom-
plished, in euery peece so cut of the heart, the name of
Iesus was found manifestly discrybed.

The other kinde of testimonies, wherby the cer-
taintie of the doctrine of the Church is confirmed, is:
The inwarde certification (or assurance made) by the ho-
lie Ghoste, sealing the heartes of faithfull people,
touching the veritic of the *Gospell*. Of this thing, *Paule*
2.cor.1. speaketh: *It is God* (saith he) *which hath annoi-
ted vs, and sealed vs in Christe, and hath giuen the earnest of
the spirit in our heartes.* This *Certification*, the godly doc-
feele, cheefely, in feruent & earnest prayer vnto God.
For, when Prayers doe proceede from a true faith: we
feele in our heartes the answere of God, whereby we
are made the more assured of the diuine promises.

Hetherto, I haue numbred brefely, the testimo-
nies whereupon, as vpon foundations, the vnmo-
uable certaintie of the Christian doctrine, is stayed.
God graunt, that these things may be effectually con-
firmed in the mindes of * many, that they wauer not
any more, but that they may dayly, more, and more
abound, in all sence, and knowledge. This word of
God, beeing by so sure testimonies approued: God
hath commaunded to be spread abroade, through the
whole compasse of the world, and by the Ministerie
of the same, gathereth out of all mankinde, a Church
vnto himselfe: which (through Christe) he hath pre-
destinated to eternall life and saluation. It, therefore
becommeth godly Magistrates, to promote this selfe
same worde, that it may be purly, and sincerely deli-
vered in Schooles, and Churches, and set ouer to the
posteritie. The charge whereof, when the moste
godly

* He vserh
this phrase of
specche as S.
Paule doth
when hee
faith, many
became sin-
ners. Rom. 5.

Ephe. 1. & 5.
destinated to eternall life and saluation. It, therefore
becommeth godly Magistrates, to promote this selfe
same worde, that it may be purly, and sincerely deli-
vered in Schooles, and Churches, and set ouer to the
posteritie. The charge whereof, when the moste
godly

of Hemmingius.

godly, and wise Princes, and Kings of Denmark, per-
ceiued to appertain vnto them: they founded this no-
ble vniuersitie of *Hafnia*, and morcouver enriched the
same, with moste bountifull stipendes: that in the
same, they (which in deliuering the pure doctrine of
the Gospel, might in time to come, with fruite, serue
their countrie) might be instructed and learned.

I, beeing called vnto this Vniuersitie, that with
my laboures, I might assist the studyes of Learners:
forasmuche as I had hethervnto, bothe with liuely
voyce taught, and also committed to open monu-
ments of letters, many things of the moste sacred di-
uinitie, in Lattin: it seemed good to me now, by this
writing, set foorth in the common language, to set
forwarde the studyes of godlinesse in them, whiche
are ignorant of the Lattine speech. I haue drawnen to-
gether, into this little boke, out of the writings of the
Prophets, and *Apostles*, all those things which are neces-
sary to be knowne of a Christian man to the attey-
ning of saluation. And I will, this same little booke
to remaine in place of my confession of euery article
of the Christian Religion, which hetherto, about the
space of 30.yeeres, I haue, in the Church &, Schoole
of *Hafnia*, openly propounded.

That it hath seemed best to me, to establish the same
(*moste worthy Gentleman*) vnder your name: that thing
is doone, that I might declare my self to be mindful
of very many benefits, which haue beene by you, to
mewards perfourmed, these 21.yeeres now together,
from that time, wherin, that magnificent, and gentle
Gentleman your brother *Nicolas Kaaes*, was first com-
mitted to my fidelitie, and discipline.

I beseech

The Epistle

I beseeche God, that for his only begotten sonne
our Lorde I E S V S C H R I S T E, he will con-
serue the puritie of his worde, in this Kingdome of
Denmarke, to the glory of his name, and the saluation
of many: and that, with his holy spirit, he would go-
uerne the indeuours of those which, either in the ec-
clesiaстicall, or politicall estate, which shall go about
to set forewarde his Gospell: that the kingdome of
the Deuill beeing destroyed, the Temple of Christe,
may in our hearts be builded, Amen. That ye also,
(by the fauour, and goodnesse of G O D) may long
time be preserued safe, and in good health, I wish
of God from my whole heart, through Iesus Christe
our Lord.

*From Haffnia the feast day of
Martin, in the yeere of our
Lord. 1570.*



17

A CHRISTIAN AND

Catholike Institution, comprehending, principall pointes of Christian Religion, which are necessary to be knownen of man, to the attayning of salvation.



He Princely, and
divine Prophete Da-
uid, in the 119. Psalme,
(He weth, that al man-
kind is so blinded with
the darcknesse of igno-
rance, that he cannot
perceiue the right way
of salvation, vnlesse he bee, of God himself, by his
healthfull worde, brought into this right path,) in these words: Thy word is a Lanterne vnto my
feete: as though he wold say, euен as without
thy word (O L O R D) I must of necessitie goe a-
stray: so by the benefite of thy word, (whiche I
esteeme to be as a Lanterne to me, to my salua-
tion) I tread the right way, and as long as I
followe this light going before me, that is to say
Thy worde, I cannot goe astray or be deceived.
Whiche thing happeneth alike to al other people
in the world. For which cause also they are not
anisse compared vnto straying Sheepe, which
wandring farre from the Shephearde, & Sheep-
folde, must (if they will be brought back againe)
heare the voice of their Shepheard, and (as a

D.

burning

2 GUA The way of life.

burning light) followe the same.

Forasmuch therfore, as I haue determined, in this present writing, to dispute of the VVay of Saluation, it seemeth good vnto mee, first of all, to followe this counsell of Dauid, and to shewe foorth this healthsome Lanterne, whiche leadeth all people into eternall ioy, and saluation, as many as persevering vnto the last hower of death, shall followe the same, going before them. And because this same Laterne, whiche we call The worde of God, is diuided into two partes, namely into the Law and the Gospel: I will in the beginning set downe a text out of the 22. Chapter of S. Matthew, which, (as it were in a Tableture) shall set before our eyes, these two kindes of doctrines, which are mooste specially needfull to be knowen, vnto saluation. Moreover I will in such wise declare these two principall fountaines, with the other articles comprehended vnder these, (particularly, but yet somewhat plentifully & plainly,) that nothing at all may be let passe, which is behouefull for them to knowe, beleue, or doe, which desire to be made partakers of eternall saluation.

*The wordes of the Euangelist are
these. Matth. 22.*

THE Pharises (hearing that he had put the Saduces to silence) they came together, & one of them, a certaine Doctor of the Lawe, asked him a question, tempting him, and saying: Maister, which is the greatest

The questiⁿ
on of the
Pharise.

The way of life.

3

greatest commaundement in the lawe? I E S V s saith vnto him, T H O V shalte louue the L O R D E thy G O D , with all thy hearte , and with all thy minde, and with all thy soule: This is the firste, and the greatest commaundement, and the second is like like vnto this : T H O V shalt louue thy neighbour as thy self: In these two commaundements hang all the L A W , & the P R O P H E T S. VVhilst the Pharises were gathered together, Iesus asked them saying, what think ye of C H R I S T E ? whose Sonne is he? They say vnto him, The sonne of D A V I D: He saith vnto them, How then doth Dauid in spirit call him L O R D saying, The Lord said vnto my Lorde, Sit thou on my right hand, vntill I make thine enemies thy footestooole: If Dauid therefore cal him L O R D , how is he then his s O N N E ? And no man was able to aunswere him any thinge , neither durst any man from that day foorth, aske him any moe questions.

The answere
of Christe.

The question
of Christe.

The answere
of the Pha-
risies.

In this text of the Gospell recited, are contained two questions, most cheefe and weightie of all others, which may be brought forth of the scripture , touching the attayning of saluation.

The first question is propounded by the Pharises , the other by our Lorde Iesus Christe.

The Pharises , through notable malice of hart, and vnimeasureable hatred, wherwith they pursued Christe , doe mooue a question concerning the lawe, and deinaund of Iesus, which is the greatest commaundement in the Lawe: for in asmuch as Christe condemned the Pharises, which esteemed them selues to live according to the lawe, and would bring in Baptisme, whereof

D.ii.

there

The way of life.

there was no mention made in the Lawe: they thought that he would speake somthing, rashly against the Lawe of Moses, that they, (by this meanes) might haue occasion to accuse him, and take him out of the way.

CHRIST, on the other side, hauing compassion on the great blidenes of the Pharises, asketh the, what they thought of Christ, & whose sonne he is: and that thing he doth, with this intent, that an occasion might bee givien him, wherby he might instruct, and teach them forth of the Scripture, what they shold esteeme of Christ, (that is to say) of him, whom God promised to Adam, Abraham, and the rest of the holy fathers, to be the Sauiour of the worlde.

Furthermore, that these questiōs of the Law, and of Christe, may the more comodiously serue vs to the furtheraunce, & instruction of saluation: I wil chuse frō hence three doctrines, which (the grace of GOD assiting) I will declare in order.

- I. FIRST, of the causes, by whiche the Pharises beeing mooued go about to take Christe out of the way, and what crafts they vse, to bring this wicked purpose to effect.
- II. SECONDLY, of the true vnderstanding, and vse of the Lawe.
- III. THE THIRD, of CHRISTE, namely, what we ought to esteeme of him: And howe wee obtaine saluation through him.

The

The way of life.

5

The first Doctrine.

THE IEVVES, and chefly the Pharises, went about this thing with great indeuor, That they might tangle Christ in his wordes, & being caught, they might quarrell with him, and, at the length deliver him to death. Behold therfore how great the diuersitie of minde is of the one towards the other, in Christe & in the Pharises. IESVS sought this only thing, & they being delivered from sin, he might saue them: but the Pharises craftely catch his wordes, wherby they might accuse, and oppresse him. This waywardnes of mindes is at this daye (alas for sorowe) found in many, which persecute those, which wish well unto them, and shew them selues very carefull of their saluation. But wherof commeth this so syery and insatiable hatred of the Pharises towarde Christe?

CHRIST reprehended their great & manifold sinnes, namely, Arrogancie, Hypocrisie, Covetousnes, & erronius Doctrine, wherby they led awry both them selues & others. Arrogant, and proude people, are of such malice of minde, that they take it greuously, that they shoulde be admonished, & do with great contention persecute those, which dare be so bold as once to minish or hinder their false conceiued opinion of the great estimation of the selues. Wherfore it is the lesse to be meruailed, that these so proude & arrogant Pharises doe with hatred persecute Christe: which every where, and continually, tolde them to their teeth, and condempning them, obiected vnto

The

vnto them, this their filthy pride: especially whē
as they in the meane tyme, considered not, that
this was doone of Christe, for their profit, and
saluation. But, forasmuch as these are Hypo-
crites, which repute the selues to be righteous
before God, and man, albeit they bee inwardly
filled with all filthynesse and malice, yea alto-
gether like vnto dead mennes graues, whiche al-
though they shewe outwardly whited, and gar-
nished, yet inwardly they abounde with poysoned,
and abhominable filthynesse: therfore, they
doe not gladly suffer those, whiche reprehende,
and condemne them of sinne. And, for this cause
these Hypocrites, will not graunt vnto Jesus
Christ this glory, (That he alone is righteous, and
that whosoeuer wil be made righteous, doe obtaine
the same, by this our onely Lorde Jesus Christe.
Therefore, in the 21. of S. Matthew, Christe saith
vnto them: Publicanes, and sinners, shall enter into
the kingdome of God, before you.

Moreover, if you inquire, why these things
be so: the cause is in a redynesse: for Hypocrites
doe presume, that they are without all sinne,
and trust to their owne righteousness whiche
they haue not: but Publicanes, and sinners doe
knowe and confess their selues to haue sinned,
and to haue no righteousness of their owne,
wherby beeing vpholden, they may make their
boast. When they therefore doe heare sinne re-
prooued, they doe foorthwith very easily (in com-
parison of the Hypocrites) acknowledge their
sinnen, and unbraicing with ioy the preaching of
grace,

The way of life.

7.

grace, doe repente, forsake the conuersation of their former life, conuert them selues vnto God, by faith in Iesus Christe, & bring foorth fruites of faith. An example of this thing is to be seene in Luke Chap. 18. in the Publicane, & the Pharisie, of the which two, the Publicane standing in the Churche afarre of prayed: the Pharisie with great pride boasted of his owne righteousnesse. Likewise Luke 7. In Simeon that hooeste of Christe, and in that sinfull woman, whiche, there hauing washed the feete of Christe with her teares, wiped them with the heary lockes of her head.

This waywardnesse is moreouer very like vnto couetousnesse, for that it suffereth it selfe to be reprehended of no body, but indeuoureth to couer it selfe, with the cloke of wisdome, sedulitie, and sparefulness: when as notwithstanding it is in very deed, (as Paul teacheth) meere Idolatrie: for, the couetous man reposeth more hope, in these momentanie goods of the world, than in the living God. Therefore, it is not to be meruailed, that the Pharisies hated Christe, and with all their power persecuted him, which iustly reprooued their wicked couetousnesse, and execrable Idolatrie. That Christe also did in like manner reprehende their errours about the heauenly doctrine, neither did they take hym with quiet mindes: For they dreamed that the keyes of wisdome, were in their powers alone, wherewith, every of them supposed, that he might open, and shut vp heauen at his pleasure: wher-

as

as they notwithstandinge were, in the meane time, boyde, both of the true vnderstandinge of the Lawe, and of the true knowledge of the Messias: this their blindenesse, they could at no hand suffer, to bee reprooued of Christ.

LASTLY. The Pharises toke this thinge also greeuously in Christ: that hee not onely reprooued them of their owne wandringe out of the way: but that they also, (through their erroneous Doctrine) did leadi other awrye, from the true shepheard, and way of Saluation.

Of these so great offences, Christ accused the Pharises, that either (amending themselves) they might bee saued: or els (continuing in their sinnes,) they shoulde looke for, both here in this worlde, the iuste punishmentes of God: as also after this life, everlastinge dampnation. But, howe did the Pharises take these thinges of Christ? Euen altogether after the same manner, as a madde man is affected agaynst him: which goeth about to delyuer him from his disease, and madnesse. For, euen as a man distraught of minde, doth with feete, nayles, and byting, enemylike assayle him, which laboureth to laye medicinable handes vpon him: so the Pharises with handes, and feete applye to this thinge: that they maye sculauder Christ, and take him out of the waye: and therfore they solemnly sent their messengers thise unto him, the tuesday next beefore they crucifyed him. In the first Embassage were the Pharises, with the Herodians, which deauanded whether it were

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were lawfull to giue tribute to Cæsar, or not? And that thing they doe with this intent, that if Christe did affirme the question propounded, the common people might forsake him, and so it might be easily lawfull, to deliuer him to death: but if he did deny it, he might fal into the hands of Herodes seruaunts, who hauing taken him, might kill him as a seditious man: But in vaine doth the craftinesse of man verry it selfe, against the wisedome of God. Christe answereth neither affirmatiuely, nor negatiuely, but the coyne be-
ing shewed by them, he saith, whose Image, and inscription is this? They answered him Cæ-
sars: And hee said vnto them: Giue vnto Cæsar, the things which are Cæsars, and vnto GOD, those things whiche are Gods: so, that of this answere of Christe, neither þ Herodians, nor the common people found, why they might iustly be offended.

THE SECOND Embassage was of the Saduces, which deny the resurrectiō of the dead. These men thought that (out of the doctrine of Christe, teaching that all people shoulde rise againe in the last day) they might inferre some absurditie, in this maner: There were (say they) with vs seuen bretheren, and the firste hauing maryed a wife, deceased: and hauing no seede, left his wife vnto his brother: likewise the second, and the thirde, vnto the seventh: laste of all the woman also dyed: In the resurrection therefore, whose wife shall she be of the seven? They supposed now that Christe would ap-

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point

The way of life.

pointe her either to one of them, or to al of them together, which if hre had doone, they wold haue cryed out, that þ coulde not be conuenient, for the contentions, hatreds, and abominable filthynesses, that wold follow therol. By this way, they hoped, that they shold confute the doctrine of Christ, & to deliuer Christ to iudgement, as guilty of vrtrouth, to be punished. Let vs heare what Christ answereþ unto them: Ye erre (saith he) not knowing the Scriptures, nor the power of God, and are ignorant what is the difference to come, betweene the condition of this life, and of the life everlasting. In these words Christ sheweth three causes of the erroneous.

Doctrine of the Saduces. þa dñi dñi apñd scđ
THE FIRST IS, that they knew not the Scriptures, which alone teacheth vs to try the trueth, from falshod, in all those matters, which concerne the busynesse of saluation. Therefore David saith, Thy word is a lanterne vnto my fecte.

THE SECOND CAUSE, that they knewe not the vertue and power of God, by the which, he was able as easily to raise vp þ Dead, in the last day, as it was not hard to him, to create all things, of nothing, in the first day. Therefore, when we thinke vpon the resurrection of the dead, reason is not to be admitted into counsail, which is onely occupied about these corporall things: but we must looke back to the scripture, and knowe that nothing is impossible before God, the omnipotent creator of all things.

THE THIRD CAUSE of the error of the

Matth. 22.

psl. 119.

The way of life. T

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the Saduces, Christe assigneth to bee this, that they did not consider the difference of the condition of man in this worlde, and in the life eternall. In this life there is neede of wedlock: but in the life eternall they shal neither mary nor be maryed: for they shalbe as the Angels of God, in heauen. And the loue of the other life, doth by a thousand degrees excel the loue of this world, yea, that will darken this: even as the sunne rising in the morning, taketh away the light from all the other starres, and alone with his owne brightnesse lightneth the world.

THE THIRD EMBASSAGE was of the Iewes, beeing made vnto Christe the very same day: this is the same, whereof the present text of the Gospell maketh mention.

VVhen the Pharises had heard that Iesus had in this wise stopped the mouthes of the Saduces, they came vnto him, and asked him which was the greatest comaundement in the Lawe?

Matth. 22. 16

That was doone of them, not because they would learne, but that they might haue some occasion to destroy him. For they i thought thus with them selues: because this fellowe bringeth in Baptisme, and accuseth vs, which living according to the Lawe, doe boast our selues to be righte us by the woorks of the Lawe: surely, and without al doubt he contemneth the Lawe, and doth far lesse esteeme it then his Baptisme which if he doe, there wil lye a iust action for vs against him, as against one blasphemouse against God himself, as one which hath the lawe

E.ii.

of

The way of life.

of God; in no estimation, which the Lorde him selfe gaue vnto vs by his seruaunt Moses. To these things Christ answereth, saying: the greatest, and the first commaundement is:

Thou shalt loue the Lorde thy God, with all thy heart, with al thy soule, and with all thy mynde.

And the seconde is like vnto this.

Thou shalt loue thy neighbour as thy selfe: In these two Commaundements hang all the Lawe and the Prophets.

Doubtlesse the Pharisēs looked not for such an answere to be givuen them, therefore none of them could say any thing against him. And so we see, that neither wisdome nor prudence can preuaile against the Lorde, which bringeth to naught the wisdome of the wisse, and confoundeth the vnderstanding of the prudent, as it is in Esay. Chap. 29.

The seconde Doctrine.

TO V C H I N G T H E L A V V E

I will explicate these three things.

- I. FIRST, I wil speake in generall of the two cheefe Commaundements and heads of the Law, (that is to say) Thou shalt loue the Lord thy God, with all thy heart, with all thy soule, and with all thy mynde: And: Thou shalt loue thy neighbour as thy selfe.
- II. SECONDLY, of the foure principall errors about the doctrine of the Lawe.
- III. THIRDL Y, of the true yse of the Lawe.

Of

¶ Of the first.

HE Lawe in this place setteth bee-
fore vs, the two cheefest commaun-
dements: the first of the louing of God:
the other of louing our neighbour. And in what
manner God is to be loued, it expoundeth say-
ing: Thou shalt loue the Lord thy God, with all
thy heart, with all thy soule, and with al thy minde:
In what manner also thy Neighbour is to bee
loued, it by and by addeth: Thou shalt loue thy
neighbour (As thy selfe.)

But what is it to loue God, with all thy hart,
with all thy soule, and with all thy minde? This
word of (L O V E) comprehendeth three things. Ignoti nulla
cupido.
Firste, it comprehendeth a knowledge of the
thing that is to be loued: for of a thing vnknow-
en there is no desire. Moreouer it compre-
hendeth all the affections and motions of the hart,
which do accompany pure loue. Thirdly, it com-
prehendeth all workes whiche are required to
this loue. Therefore the lawe of God ioyneth
these three together, when it saith: Thou shalt
loue the Lord thy God with all thy heart, with
all thy soule, and with all thy minde: so that
there be in the heart, that is to say, in the un-
derstanding of man, a cleere light and know-
ledge of G O D. Whome (he assuredly perswa-
deth him selfe) to bee the mooste besste, and
mooste excellente, nainely the fountaine of all
goodnesse.

¶.iii.

Moreouer

Moreover, VVith all thy soule, that is, all the affections, motions, and desires of the heart, it oulde tende to this end: that thou maiest loue God, cleane unto him, a place in hym the soundnesse of thy loue, whereby thou mayest keepe hym moste sure in thy heart, and, for ever inioy hym.

L A S T L Y: thou shouldest loue him, VVith all thy minde, or, with all thy strength: so that thou shouldest convert all thy cogitations, indeuours, and studiess, to set forwarde, and defend whatsoeuer thinges doe appertaine unto God, and to fight against those thinges, whiche are contrary unto G O D, namely, by resisting the Deuill, Sinne, and all their troupe, and garrison.

And so we see here, in what manner the three cheefe naturall powers, or abilities, ingraffed into the soule of man, namely, REASON, APPETITE, and ^{*}ANGER doe shewe forth thier strengthes. For, REASON inquireth for the cheefest good (that is to say) G O D: APPETITE, desireth that same principall good, and by loue ioynethit selfe unto it. ANGER (or Zeale) is kindled to vpholde, and defende that principallest good, G O D, and enemylike fighteth against the Deuill, sinne, and the occasions thereof, and all other thinges what soever are contrary unto God.

M O R E O V E R, when thou hearest, that thou art commaunded, to loue God, with all thy heart, with all thy soule, and with all thy minde: heere

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Heere thou must consider that God doth require a loue, P V R E, and P E R F E C T, E T E R N A L L, and S P I R I T V A L L, so, that thy loue should bee, pure, without spotte: perfecte, with out all faulte: eternall, without all intermission: and spirituall, without all affection, and leuen of fleshly concupisience.

THE O T H E R great Commaundement is this. (Thou shalt loue thy Neighbour, as thy selfe.) Heere God appointeth the rule of the loue of our neighbour, to bee, the loue of our owne selfe. But, that this may be the rightlyer vnderstanding, two thinges doe come to bee considered. F I R S T, we must discerne betweene two manners, after which man loueth himself: for, of these two, the one is dampnable, and vnlawfull, the other is accempted good, and lawfull. Furthermore, wee must discerne also, betweene the person of man, and that corruption whiche sticketh in man. Man is sometime affected towardes him selfe, with a blinde, vnwise, and hurtfull loue, springing from the corrupte and depraued nature, (that is to say) from the fountaine of sinne, which by our sinne of heritage dwelleth in vs. This loue shall not be the rule of the loue of thy neighbour: for, to loue him after this maner, were plainly before God to hate thy neighbour.

There is besides this, a nother manner of louing him selfe, and the same is lawfull, and graunted, whiche springeth from the holie Ghoste, and faith in I E S V S C H R I S T E:

when

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when a man directeth all his counsailes to that end, that he may doe those things which are acceptable unto God and healthsome to himselfe. This loue beeing lawfull, and lawdable, shalbe the rule, of the loue, wherewith we should loue our neighbour: so that from the very heart we should reioyce with him, ouer all those things, which may redounde, to his profit, and saluation, by godly desires wishing him, all goodnesse, and, by faithfull counsailes, labour, goods, and prayers, setting him forwarde: and on the other parte, by turning away studiously with all the minde, and heart, what soeuer, either to his life, or soule: or, (to be short) either to his goods or fame: may be hurtful. In another* place, our Lord and Sauour Iesus Christe, setteth before vs his owne example, in place of a rule to be followed: Loue ye (saith he) one another, euen as I haue loued you: And therfore Christ calleth this, (A newe Commaundement.) Wherby he would teach vs, that we should helpe our neighbour, if necessarie require, euen with the peril of our life: not hauing so great regarde of our owne commodities, as of the health, & profit of our neighbour. In what manner Christe hath loued vs, Paule sheweth in the 5. Chap. to the Romaines: as heereafter, in the thirde Doctrine, shalbe saide more at large.

The second thing, which I gaue warning of, to be considered, in this chiefe commaundement of the loue of our neighbour, is, The diffrence be tweene the person of the man, and that corruption which

* Iohn. 13.
& 15.

ales to that
which are ac-
e to himselfe,
odable, shalbe
we shold loue
very heart we
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te hath loued vs,
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ue warning of
unaundement
lie difference be
that corruption
which

which cleaueth vnto him. The corrupt and wic-
ked man, (as much as appertaineth to his cor-
ruption, and wickednesse it selfe) it is lawfull to
hate: but, as much as appertayneth to the per-
son, as farre foorth as it is man, partaker of hu-
mane nature with vs, the same is to be loued:
so, that what we hate in him, namely sinne, and
corruption it selfe, that wee shold reprehende:
and againe, we shold loue in him, that which
deserueth loue, that is, h beeing man, he might
be conserued, as Augustine teacheth. Let these
things suffice touching the first member, whiche
I admonish in the beginning to be obserued con-
cerning the law.

Of the second.

Anothir thinge which I propounded,
was touching the errorrs, which false
teachers sowe abrode, abounte the doc-
trine of the lawe. Of these, there be
fourre sortes. In the first order are they, whiche
flatly reject the lawe, and vtterly deny it, to be
taught in Christian Churches. In the seconde
are they, which in dee de retaine the Lawe; but
they teache, that man is able through his owne
power to satisfye the lawe. Next vnto these are
they, which affirme, that man is not able to ful-
fill the whole lawe: but yet some parte thereof.
They occupy the fourth roome, which say, that e-
very religion hath her law, which is sufficient to
saluation to him that fulfilleth it.

F.

These

Theese fourre errours, through their poysoned contagion, are very mischieuous: neither are they staied vpon any other foundation, then vpon the deceiptes, and lyinge subtelties of the Diuell, which stirreth vp men, to seduce one another, from the puritye of the true Doctrine of the Lawe and the Gospell. I will therfore refute these errours one by one, in thesaine order as they were beefore, of mee rehearsed.

THE ANTINOMIANS which flatlye reiecte the Lawe, and denye it to bee taught in the congregations of Christians, are scant worthy, that their opinion should bee refuted with many wordes, as agaynst whom not only, true reason of man: but also CHRIST himselfe, and his Apostles, and as many as haue beene faythfull teachers in the Church of Christ, doe refut. The Argumentes wherwith they uphold their opinion, are these.

1. Argument Christians (say they) haue nothing to do with Moses: Therfore, neither are they subiect to his Lawe.

2. Argument Item: Christians are made free by Christe: Therfore: Christe commaunded the Gospell to bee preached to all creatures, of preachinge the lawe hee commaunded nothing at all. Lastly: The holy Ghoste (say they) is the teacher of Christians: what vse then shall there bee of the law, amongst them? With these, and other like reasons, they suppose themselves to proue, that the Law is neither to bee retayned, nor taught in the congregation of Christians.

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But a man may first demaund of these men :
Doth it beecome Christians, to loue G O D , and
their neighbour? I beleue, there is none so pos-
sessed of the Divell, that hee dare denye this.
Seeinge then that Christians must loue G O D
and their Neighbour , why shall it not bee also
lawfull for them to knowe , in what sorte they
ought to perfourme the same: For, what thing
Shall the woolke of loue bee , vntill it bee di-
rected by some certayne manner? But , foras-
much as the Lawe of God, (that is to say , the
tenne Commaundements) doth teach vs both :
namely , that wee shoule loue G O D , and our
Neighbour , and also, in what manner the same
Shall bee doone of vs : what is hee that seeth
not these men manifestly to erre , which would
abolishe the Lawe of God , and forbiddeth that
it shoule not sounde in the Christian congrega-
tions.

1. Where as they obiect , and say :

Christians haue nothing to doo with Moses,
that is true , as farre as apperteyneth to the
ceremonicall, and foysicall lawes of Moses, the
sacrifices , Circumcision , and such like outward
ceremonies , which ought to endure vntill the
comminge of Christe onely , and afterwarde to
cease: but it is not true , as touchinge the lawe
of G O D , that is to say , the Decalogus , which
was giuen vnto man in his first creation , and
afterwarde repeated, and written in two tables
of S tone, that the remembrance therof might
bee perpetuall.

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The way of life.

I will ceasse heere to speake, howe that Christe him selfe bothe taught the lawe and expounded it at large: as did also the holy Prophets, and their successors.

2. But, that which the Antinomians affirme in the second place: Christians not to bee vnder the lawe but vnder Grace: I graunt this also, so that it be rightly understood, as Saint Paule himselfe expoundeth it: Christians are not vnder the Lawe: that is to say, they which beleue in I E S V S C H R I S T are not vnder the condemnatory sentence of the lawe, because there is no condemnation to them which are ingrafted into Jesus Christ, Rom.8. But the Christian hath neede of the Doctrine of the lawe, whiche must bee the rule of his life, shewinge him what doth please God, and what is contrary to his godly will.

Furthermore, where they say: Christians are made free:

Therefore, They are not vnder the Lawe.

To that, I answeare thus: True it is, Christians are made free, from the Condemnation of the Lawe, from sinne, and hell: but not so, that in the meane season, it may be lawfull for them to doe what they list: they are for this cause made free, that they should serue God alone, loue him, and their neighbour as muche as lyeth in their whole powers, as the Lawe exhorteth, and teacheth.

If moreover they go forwarde to say: Christe gaue cominaundement touching the preaching of the Gospel to euery creature: but, touching the Law

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The way of life.

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he commaunded nothing at all: I answeare, Christ commaunded forgiuenesse of sinnes to be preached, but what is sinne, but transgression of the lawe: Now then, If Christians haue no lawe, then it must needs be, that they neither haue any sinne. Beside this, Christe hym selfe, and the Apostles doe exhorte all Christians, to bringe foorth frutes of repentance, (that is to say) good works, according to the lawe of God.

The laste argument of the Antinomians is such: The holie Ghost (say they) teacheth Christians: Therfore, They neede not the lawe:

O, how foolish, and fruulous an argument is this: They shoulde rather haue concluded thus: The holie Ghoste teacheth Christians, Therfore we neede teachers, and the woorde, namely The Lawe, and The Gospell. For, the holie Ghoste, doth then teache, and mooue the heart of man, when the woorde is received by y eares, in which woorde the Holie Ghoste will be of force, in those which heare it, and by faith imbrace the same.

We see then, how, not onely foolishly, but wickedly they doe, whiche dare snatch away from vs the lawe of G O D, and throwe it out of the Christian congregations, and affirme, that the same is not to be taught. Leauing therefore, the contagious mischeefe of this errore, let vs giue thanks vnto God, for communicating vnto vs his Holie Lawe, and let vs further beseech hym, that he would giue vnto vs his holie spirite, by the which, many thinges acceptable, and pleasing vnto hym, may be doone of vs. For if the

F. iii.

Deuill

Diuell had obtained this victory of vs, that hee had spoyled vs of the lawe of GOD, as hee had successe therin, in Paradise: what shoulde let, y hee shoulde not againe, make vs gittie of death and eternall damnation? For, hee which learneth not to acknowledge his sinnes, by the Law, the same, doubtlesse, knoweth not how to embrase, grace by the Gospell. Hee which can not esteeme his sickenesse, or the greeuousnesse of his disease: the same, must of necessite haue a negligente care, of seekinge foorth a holosome medicine.

IN THE SECOND ORDER of those which erre about the doctrine of the lawe, are they, which, in dede, doo reteyne the lawe, and doo rightlye affirme, that it is to bee taught in the Churches of Christians, but this they falsly affirme, That whosoeuer will, may by his owne power, and minde fulfill the Law: & by this meanes attaine righteousness beefore GOD, and merite eternall life. The falsenesse of this opinion, I will in such wise shewe by manifest demonstracions, that every one may easily perceyue, that no man amongest all men (the onely man Iesu Christe excepted) is able to fulfill the Lawe of GOD.

The Condition of humane nature in all men yeeldeth vnto vs, the first argument of this assurance. The same is such, that all men even frō the beyn nativity, are vnpure, uncleane, and thral vnto sinne. Forasmuch then, as it is evident, that from a rotten, and stinking founayne,

The way of life.

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fayne, no water can bee drabone, but rotten, and stinking: it is manifest that man beeing vnpure and defiled with sin, cannot yeeld pure, sincere, and vndefiled obedience, vnto GOD. Therefor Salomon sayth *Eccle. cap.7.* There is not a man righteous vpon the earth, which dooth good, and sinneth not.

¶ *And 1ob. Chap.14.* VVho can make that cleane, which commeth of an vncleane seede? truely no mortall man can bring this to passe. **For** wee do all draw our beginning, from a sinfull lunge, and an vncleane roote: and is it possible that the fruicte should bee better, than the Tree it selfe? therfore, this demonstration of the prooфе standeth sure.

VVhosocuer are vncleane, can not yeeld cleane, and pure obedience to the lawe of God.

But, all men, (only I E S V C H R I S T excepted, which from the lawes of byrthe customeable, and common to nature, is exempted) are by nature vncleane:

Therfore, No mortall man can fulfill the lawe of GOD.

The second argument wherby it is conuinced, that no man can fulfill the lawe of GOD, is taken of the vniuersall experiance of man. For, there is no man found in the vniuersall worlde, who (askinge his owne heart, and examining his owne conscience,) shall not straighte waye finde himselfe to bee farre of from that perfectiōn, which the Lawe requireth.

Who

Who perceiveth not him selfe, to haue doone oftentimes things not to be doone, and againe, to haue left vndoone, things to be doone? And albeit some dare boaste much of fulfilling the lawe, doone by themselues, or by others: yet notwithstanding the iudgement of their owne heartes, is against them selues, whiche although it lye hid from the sight of men, yet it is euident, and lyeth open vnto God, which seeth, weyeth, and tryeth, all the cogitations, and affections of the heart of man.

The third argument, whereby it is proued, that no mortall man can fulfill the lawe of God, is required, Of the iuste Iudgement of God, who condemneth onely the giltie, and the transgressours of his divine lawe, and commaundements. Forasmuche then, as no man is free, from the iudgement of God, and punishmentes, namely, sicknesse, aduersities, and at the laste death it selfe: which do all fal in, by reason of sinne: (that is to say) for transgression of the lawe of God: who doth not heereby easilly perceiue, and without doube concludeth, that al men are giltie, and transgressours of the lawe of God, so that by the workes of the Lawe they can attaine no righteousnesse?

The fourth argument is taken, Of the contrarie of the Lawe, and the nature of man. For, the lawe is Spirituall, but the nature of man is Carnal, which thing Paul proueth Rom.7. where he saith: VVe knowe that the lawe is spirituall, but I am carnall sold vnder sinne: that is to say, I am

so

The way of life.

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so subiect vnto Sinne, that I am never so free from it, that I may fulfill the spirituall lawe of God: but I gue thankes vnto God, by I E S V S C H R I S T, which for my sake hath aboundingtly perfourmed all that, which I my selfe coulde not perfourme. This argumente Paule handleth at large, in the Chapter euene now cited of vs.

The first argument wherby it is prooued, that no mortall man can fulfill the lawe of God, The voyce of G O D himselfe doth offer vs, in Moses, the Psalmes, and the Prophetes, and so foorth in the whole Euangelicall, and Apostolical Scripture.

Genes. 6. G O D saw, that the mallice of man was greate vpon the earth, and all the thoughtes of his hearte were alwayes bente vnto euill.

Iob. 9. I know for a truth, that it is so, that manne shall not bee iustified in the sighte of G O D, if hee would contende with him, hee shall not bee able to aunswere him one for a thousande. And a little after Iobe sayth of himselfe, If I would iustifie my selfe, my mouth will condempne mee.

Psalm. 14. They are beecome corrupt, and abominable in their dooings, there is none which doth Verse. 2. good, no, not one.

The Lorde looked downe from Heauen vpon the children of men, that hee might see if any did vnderstand, and inquire after G O D.

They haue all gone out of the way, they are altogether become vnprofitable, there is not one that dooth good, no, not one.

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Psalm. 130.

psalm.130. If thou, Lorde, shalte marke our iniquities, (o L O R D E) who, may abide it? **For this cause** Dauid, in the 143. Psalme, **prayeth on this manner:** Enter not into Iudgement with thy seruaunt o L O R D E, for none lyuinge shalbee found righteous in thy sight.

Poruerb.20. VVho can say my heart is cleane, I am cleare from sinne?

Esay. 64. VVee are beecome vncleane all the sorte of vs, and our righteousnesse is as a steyned Cloath: VVec haue all fallen awaye as a leafe, and our iniquities haue, as the winde, snatched vs away.

CHRISTE in the thirde of Iohn sayth:
That which is borne of the fleshe, is flesh.

Paule. Rom.3. VVee haue shewed (causes beeing rendred) that both Iewes, and Greckes are all vnder sinne.

Ephe. 2. VVee are by nature the Children of wrath.

Out of theese now recyted, and many other testimonies of the Scripture, it is many festlye conuinced: That no mortall man can fulfill the Law of C O D.

The sixte Argument of this our asseueration is set dobone by Paule, to the Galathians. Chap. 2. **In these woordes:** If righteousnesse come by the Law: then C H R I S T dyed in vayne. **For**, Christe came into the worlde, to fulfill the Lawe, which was impossible for all menne in the whole world to perfourme: **But as many**

as

The way of life.

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as beeleeue in him, to them shalbee imputed
the righteousnesse of the Lawe, which, Christ,
in his owne person, hath doone, and obtey-
ned.

Thus I haue prooued, by sise mooste
firme, and euident Arguimentes, the opinion of
the Papistes to bee false, who, in teachinge,
writing, and declayning, dare affirme, against
their owne conscience, that, man is able to ful-
fill the lawe of God, and so, by woorkes, to bee
reputed righteous in the sight of GOD.

AMONGEST THOSE, which teache
not rightly of the Lawe, they are to bee placed
in the thirde roome, which doo graunte, that
man can not in parte satisfie the Lawe of God:
yet notwithstandinge hee may in many thinges
perfourme obedyence to the Lawe. And ther-
fore (say they) by how much, the more stoare of
good woorkes bee doone accordinge to the
Lawe, by so much the greater shalbee mannes
righteousnesse by the Lawe, and that which
lacketh, is to bee borrowed by Prayer, of
Christe.

This opinion, although it sticke in manye,
chiefely in politique menne, it is, notwithstanding,
false, and contumelious agaynst the sonne
of God, our Lorde IESVS CHRISTE,
who alone taketh away the sinnes of the world,
and iustifyeth those which beeleeue in him.
And, that this opinion also, was not the leaste
cause of the castinge awaye the Jewes, Paule
teacheth Rom. 10.

¶

They

They (sayth hee) beeinge ignoraunt of G O D his
rightuousnesse, and seeking to establish their owne
righteousnesse: haue not been obedient to the righ-
teousnesse of G O D: for C H R I S T is the ende of the
Lawe, to iustifie all that beeleeue: (that is to say)
whosoeuer beleeveth, hath that thinge which
the Lawe requireth: namely, Righteousnesse,
which Christe imputeth to the beleever. Like-
wise, Phillip. 3. Paule geueth a difference, bee-
tweene the righteousnesse of the Gospell, and
the righteousnesse of the Lawe. The Righteous-
nesse of the Gospell, as the faythfull do obeyne:
but the Righteousnesse of the Lawe, none can at-
teyne by his owne woorkes, Christe onely ex-
cepted.

Besides this, no man can beginne any good
woorke according vnto the Lawe, wherby hee
may bee able to stande sure beefore the Judge-
ment seate of G O D: beefore hee be made righ-
teous, through fayth in C H R I S T. For, (as
Paule witnesseth in an other place,) It is impossi-
ble to please God without fayth. Some woorkes
(in deede) may bee doone, which amonge men
haue a shewe of goodnesse, and which are also
profitable for the life, and conuersation of man,
in this world: but, that righteousnesse should
bee atteyned vnto them, it is impossible: for,
hee which offendeth agaynst one Command-
ment, hee is made giltye of all, sayth Iames:
Neyther can any thinge please God, which is
doone of him, which is not a member of Christ,
and made righteous by the obedience of him.

Hebr. 11.

Jacob. 2.

For

The way of life.

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For, as by the disobedience of onely Adam, wee are all made guilty of damnation: so all wee, as many as beleue in Iesus Christ, are made righ- teous, by the onely obedience of hym. It is e- uident therfore, that they doe erre, which wilbee made righteous, partly, by their owne woorkes and partly, by the merite of Christe, so, that by how much the more, a man doth abounde with good woorkes: hee may by so much the more boaste hymselfe, to bringe of his owne, and to seeke at Christe, the residue which are wanting.

THOSE VVHOM I haue named in the in the fourth place, to erre about the doctrine of the Lawe, haue spronge from the Schoole of Mahomet. Mahomet, (to the ende, that he might the rather keepe his disciples and vnderlings March, 22. addicted to his diuelishe subtleties:) did teache, that everye man was saued by the keepinge of that law, to which hee was a subiect: That is, If the Jewe did keepe his Ceremonies, and Circumcisyon: hee shoulde by that his obedience, merite salvation. And if the Turcke, or Maho- metist: (sayth hee) dooth keepe his law, by the same reason, hee also shalbe saued. So in like case, the Christian, obteyneth salvation, by the Law of the Gospell. Some politique men there bee, which are full stuzzed with this wicked opinion, which neither rightlye consider the heauye weighte of sinne, nor the benefites of CHRIST.

Agaynst all these, which in this manner, doe
seeke
G iii

seeke saluation, by their Lawe, to which they bee subiecte, in what place so euer they leade their lyues, I set thesee playne woordes of the vniuoerale veritie. Iohn 3. Hee which beelectedh in the sonne, hath eternall lyfe: but hee which beelectedh not in the sonne shall not see lyfe, but the wrath of GOD abydeth vpon him.

Of the thirde.

THE THIRDE THINGE foloweth which I propounded concerninge the Lawe: namely: to what ende, the lawe auayleth, and what þ true vse therof is: amonge menne chiefly in the Christian congregacion. Wee haue hearde beefore, what the lawe requireth, and, that none is able to fulfill: It is therfore, thirdly deinaunded, what the vse thereof is: seeinge no man can fulfil it, nor any man, by the works therof, can obteyne righteousnesse in the sight of GOD.

The vse of the Law is of three sortes: name, ly, Externall, Internall, and Spirituall.

Of the Externall (or outward)
vse of the Lawe.

THE

The way of life.

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ETHE EXTERNAL, (or outward) VS E of the Law, is, by discipline to go-uerne þ people, that in outward honesti of manners, they might live quietly, according to the Law, and that they should not commit any heynous wickednes, openly, which is forbidden in the law of God. Here, Parents, Magistrates, Maystres, and Tutors, yea, and the Ministers of the woord of GOD also, must diligently take heede, that such as bee committed to their charge, doo live, in outwarde honestye of life, soundly, and shamefastly. For, the law of GOD is therfore called, M O R A L, because it is a certayne common rule, according vnto which every manne shoule direct, and frame his manners.

FIRST OF AL, this externall discipline of the Law, is commaunded vnto parents, that with the same they may instruct their children, and keepe them, vnder outwarde honestye of manners. And, that they may the more easilly bringe that thinge to passe, let them vse, doctrine, examples, quiet, and also severer admonitions, yea, and moreouer (if the matter so require) the rodde: which thinge whosoever shall not doo, let them looke for the iuste plagues of God, as despisers of the most severer commandementes of GOD, which hath commaunded parents, that they shoulde, (accordinge vnto the levell of the Decalogus,) godly, and honestly bring vp, and instruct their Children.

First, let them vse doctrine, that is to say, let they accustome their children (so soone as they can speake,

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speake, and vse reason) to learne thorowly, and with a memorable minde to recite morning, and eueninge all the partes of the Christian instruc-
tion.

Moreover they themselues shoulde walke be-
fore their children, with their owne example of
an honest led lyfe, so that the life of the parents
may bee aunswareable to the doctrine which
they taught, which life, the Children might
afterwardes follow. For, they which laboure
with woordes onely in the education of children,
doo seeime, (in my iudgement) to doo very foo-
lishlye, and I can not tell, whether I may call
this a teachinge, or rather a hindering of them.
For that thinge which by teachinge, by their
woord, they buylde vp: the same through euill
lyuinge, by their deedes, they pull downe. And
what a sincke of myschiefes doo followe hereof,
as well in the ecclesiasticall, as in the politicall
estate, who is it, which seeth not, and hath dai-
lye experience. Besides this, parentes shoulde
sointime, vse gentiller woordes vnto their Chil-
dren, that by them, as by entisementes, their
minides might the more easly, bee allured, and
stirred vp to the dueties of vertue.

But if the children will not obey the fatherly
admonitions, here the parentes must prouoke
them with more leuere speach, & countenaunce,
and with wisedom, and grauitye forewarne
them, what punishments for their disobedience,
they shall at the length suslēyne.

Fiftlye, when as the parentes, can (neyther
by

The way of life.

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by gentle, or sharpe admonitions) profitte any thing at all, and that no hope of amendment of manners is seene in the Children: here at the length as the last meane of the faterly reu-
dy, the rod is to bee added. With the same they shall correcte them, when they accustome them-
selves to swearing, lying, sheeuing, filthy, or,
by any wayes, vnhonest talkinge. For Syrach
sayth Chap. 30. Hee that loueth his Childe, doth
often mooue the rodde toward him: that in the last
dayes of his life hee may reioyce. *And salom. Pro. 23.*
Withholde not discipline from the childe: for if
thou strikest him with the rodde, hee shall not die:
Strike him with the rod, and thou shalt delyuer his
soule from Hell.

They which doo ouermuch cocker their chil-
dren, and winckinge at euery of their faultes, do
suffer them to liue as they list: are to bee estee-
med the authoers of their destruction. Pontanus
sheweth, that a certayne wanton beeing spilled,
through to much licentiousnes graunted by the
Mother, at the length(beeing of ripe age)was,
(for a heynous offence committed) adiudged to
dye: when hee was brought by the tormentor
to the place of punishment, hee, with a lowde
voyce, mournefully uttered these woordes:
Thinke not (O ye beeholders) this tormentor
to haue brought me to this so infamous a kinde
of punishment, but rather mine owne Mother.
It standeth Parentes therfore greatly vpon, to
accustome their Children, to direct the course of
their life, according to the leuell of the Decalagus.

H

By

By this meanes they shall make a way of more
easie instruction for those, to whose fidelite, and
discipline, they shall afterward committ their
children.

Rom. 13.

This outward discipline of Moses lawe, is
likewise committed to the Magistrate: for
Paule calleth the Magistrate, The Minister of
G O D, to the promoting of goodnesse, and to
the punishing of euill. And forasmuch as Ma-
gistrates are ordyned of God: therefore they
are bound to set forwarde the glorie of G O D,
and to turne backe, whatsoever thinges are a-
gainst God: as far forth as apperteineth to the
outward conuersation of men. The Magistrate
is also called, a keeper of both lawes, because he
should with a diligent care, conteyn his subiects
under an honest discipline of maners, according
to the Decalogus: and also trade ouer the course
of his owne life in such sorte: that hee may be a
patterne, and a glasse, into which his subiects li-
ning godly may looke into. Hee must also haue a
diligent care, that his positive lawes, and al his
decrees may agree with the Decalogus, and bee
as walles, and fortresses of the same. The Ma-
gistrate shoulde moreover punishe, the manifest
transgressions of the lawe divine: as are, blas-
phemings of G O D, Idolatries, periuries, vseual
swearings, contempt of the woord of God, dis-
obedience, murthers, adulteries, lying, false wit-
nesse bearing, theftes, and such like vices, which
sight directly against the woord of G O D: so,
that if the Magistrate neglect his office in these
thinges,

thinges, hee becommeth partaker, and gilty of all those offences, the not punishment of which hee hath graunted vnto others. There is tolde an Historie, of a certaine murtherer, which had slayn seuen men, whē hee was perforce brought vnto the Law, and was set before the Judge-
ment seate, & accused of manslaughter, ans were was made, that hee onely, had killed but one onely man, the other sixe the Maiestrate had killed, which did not punish that first murther in him. And verely the Magistrate is gilty before God, whē hee punisheth not such as stubbornly breake the law of God, & by his giuing of liber-
ty, hee oppeneth a window to others to offend. It is an unmercifull pitty, to spare one, with the losse, and destruction of many.

To the bringers vp of youth, this same care, doth also belong, that they shold instruct those which are committed to their discipline, in such sorte, by doctrine, by example, by often admoni-
tions, and corrections, that in their outwarde manners, nothing might be seene, out of square, or contrary to the law of GOD. Which thing if they neglect to do, they sin against God, against the parents of the children, and the whole com-
mon wealth, neither shall they (for ever) beare this punished. For if (by right) hee bee hanged, which stealeth an Ore, or a Cow from another: how much more is he worthy of a thousād hang-
ings, which committing this kinde of thefte, far more greevous: doth vnsaythfully instruct the youth, vpon good trust committed vnto him.

Hii

Tutoris,

Tutors, or gouernours also, which are in the steede of parentes, shoud wholy fraue them selues, according to the rule, prescribed beefore to parentes. Therfore, they shoud not onely haue a regarde and studious care to keepe the goods of their pupilles, which fall to them by way of heritage: but they shoud haue a special care, that they might bee well, and honestly instructed, knowing, that they the selues, are as streightly bound, before the iudgement seate of GOD, by the promise which they made to the parentes of those children, as if they had conuauited with God himselfe, that they would bee faythfull tutors, and patrones of those pupilles. For this cause, GOD calleth himselfe, a father of the fatherlesse, and a defender of the Widdowes. But what is doone at these dayes by the commonon sorte of tutors, is euident to all men, and the miserable pupilles, and widdowes (alas for sorow) to their great greefe haue expe-
rience.

Last of all also, the Ministers of the woord of GOD, are bound, to exhort their hearers to outward honesty of lyfe according to the law of God, by doctrine, examples, by admonishments togeather with chastisements set beefore them, as Christe himselfe did, and the holye Apostle Paule. But if they shall lay aside this due care of their duety, and deceiptfully doo the businelle of the Lorde, they shal not escape the iust iudgements and punishmente, in that laste day of the Lorde. But how manye may wee see now a
dayes,

The way of life.

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dayes, which follow that verse of the Poet.

The rauening Crow, is pardoned still:

The simple Dooue, susteynes much yll.

When as notwithstanding, God would haue thee to respecte the person of no man: so that thou bee moderate, after the example of most excellēt Nathan: It is better for the Minister of the woord of God, with Iohn, to bee beheaded: then with Herode to bee feasted: for there ought to bee had greater regarde heere, to the glory of God, and the saluation of man, than to our owne liues, and comodities. Let these things suffice to bee spoken, touchinge, the externall use of the Lawe, and how farre the same stretcheth.

There bee foure most weighty causes why, this outwarde discipline should bee exercised:

first: The commaundement of GOD.

Secondly: That the punishmentes might bee auoyded.

Thirdly: That wee might liue peaceably, and quietly amongst our selues.

Fourthly: That the same might bee an Instruction, makinge vs the more apte, to heare the healthsome doctrine of þ Gospel of I E S V S C H R I S T E.

Of the Internall (or inward) use of the Lawe.

As

STHE FIRST VSE OF THE L A V V , is externall , and concerneth the societie of man, so , that whosoeuer expresteth , in outwarde conuersation, in woord , and deedz , the letter of the Lawe , is Judged of the people , to bee good , and honest : so , the seconde vse of the Lawe is , I N T E R - N A L L in the heart , and Conscience of man, that hee might bee staid before the Judgement seate of G O D , and render a reason , whether with all his power hee hath fulfilled the lawe of God , or no : Here , if hee can boast of the fulfiling of the Law , which is impossible for all men, (Christe onely excepted :) hee may then vnderstand , that vnto hym belongeth , blessinge , and mercy vnto thousandes , accordinge to the promise annexed to the Lawe : but if hee perceyue hymselfe to bee a transgressor of the Lawe : hee heareth the vengeance , and iudgement of God propounded agaynst hym , vnto the thirde , and fourth generation .

Deut. 27.

Gala. 3.

Likewise , hee heareth : Cursed is euery one which fulfilleth not whatsoeuer things are written in this booke of the Lawe .

This sentence was first givien in Paradise , and moreouer , in manifeste woordes expressed by Moses . Besides this , the conscience of each man confirmeth the same , and in like manner , all the calamities of this life , and at the last , death it selfe prooueth the same : Lastly , the eternal tormentes of Hell shal punish as many , as shal not be deliuered , by our Lord I E S V S C H R I S T .

Caine

Caine, when hee weighed his sinne in an even
Ballance according to the Law, sayde: My ini-
quitic is greater, than may be forgiuen. The same
thinge befell vnto Saule also, Despairinge, and
throwinge himselfe into eternall damnation.
But David when hee examined his deed, by the
Lawe, and knewe his sinne, sayde: If thou (O
Lorde) shalt marke what is doone amisse: O Lorde
who shall abide it? But there is mercy with thee,
therfore shalt thou bee feared.

Gen. 4.

1. Reg. 31.

Psalm. 130.

Manasses, likewise, Mary Magdalene, and the
Theefe vpon the Crosse, confessing their sinnes,
repented, and did flye to the mercy of GOD.
And thus wee see, what the I N T E R N A L L
(or inward) V S E O F T H E L A V V i s, names
ly, to examine the deedes of our liues, by every
precept of the Law of GOD, &c, as often as we
finde our selues to haue offended: so often wee
should holde for a suretie, that the curse of the
Law, and the punishmentes of God his anger,
are denounced against vs. What counsayle shall
wee take in this case: onely two wayes are set
before vs: the one, by desperation, to eternall
Death, and malediction: the other, by the throne
of grace, to eternall life, and benediction.

THE THRONE OF GRACE i s
C H R I S T I E S V S, which reconcileth vs to
his father, and giveth lyfe everlasting. For hee
which beeleeueth in Jesus Christ, obteyneth
by him, both righteousnesse, and forgiuenesse
of sinnes, by whiche righteousnes he entreth into
everlasting life. For Christe hath fulfilled the

H i m

Law,

OF THE
concerneth
at whosoever
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manner, all the
the laſt, death it
he eternall top
up, as shal not
S CHRIST.
Caine

The way of life.

Rom. 4. 10.

Gen. 4.

John. 1.

lawe, to iustifie all that beeleeue in him. This Fayth in Christe, is the foundation of our salua-
tion, as all Christians do confesse in the Creed,
when they say: I beleue the forgiuernes of sinnes:
that is to say, although my sinnes bee innume-
rable, and the greatnesse of Gods anger is in-
finite, and the punishmentes which fall in, by
reason of sinne, be horrible: yet notwithstanding
forasmuch as I am vnder grace, and not vnder
the Law, I doo assuredly beleue the forgiue-
nesse of sinnes, through the merite of the death
and passion of Jesus Christe, who, not onely
clenseth mee from all Sinne, by his precious
bloud, but also imputeth vnto mee his righteous-
nesse: so, that the Lawe, with her sentence of
condemnation, hath no right ouer mee at all.
This fayth springeth out of the knowledge of
the Gospell, which offereth to all the faythfull,
G R A C E in Jesu Christ: Wherfore Augustine
sayth: Christe hath made our sinnes his: that hee
might make his righteousnesse oures. Also, when
Caine sayde: My iniquitie is greater, then that I
may bee forgiuen: Augustine answereth: Thou
lyest Caine, for the mercy of G O D is greater, than
the wretchednesse of all Sinners. This is that
which Iohn sayth: Beholde the Lambe of G O D,
which taketh away the sinnes of the world: Item:
C H R I S T is the propitiation, not only for our sinnes
but also for the sinnes of the whole worlde. This
fayth resteth in the obedience of G O D alone,
and trusteth to no creature beside, eyther in hea-
uen, or in earth. But, concerning the nature of
fayth,

The way of life.

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sayth, it shalbee sayd more at large, beneath in
the third doctrine: now let vs passe to the third
use of the Law.

Of the spirituall vse of the Lawe.

HE THIRDE VSE of the Law
which is called SPIRITUALL,
hath place in the regenerate, which
beleeuing in Christ, haue obteyned
(by the death, and intercession of
Christ) remission of their sinnes; and are coun-
ted righteous in the sight of GOD, through
the righteousness of Christ, imputed vnto them.
Where this faith is lively, and voyde of hypocri-
sie, there dwelleth the holie ghost, which
both worketh faith in the harts of men, by hea-
ring the healthfull doctrine of the Gospell, and
regenerateth man, and stirreth him vp, to thank-
fulness towards God, whereby, it commeth to
passe that man more esteineth the will of God,
and his commaundements, then all the goods
of the whole world, how beautifull, and preci-
ous so ever they may be esteemed, and continu-
eth in purposing good, keeping faith, and a good
conscience. Then, because the man that is borne
anew, would shew obedience vnto God, he loo-
keth againe into the lawe, and setteth the same
as an infallible rule before him, that he may un-
derstand, what hee shoulde doe, and what hee

1. Tim. x.

I.

Should

would leave vndone, in þ right serving of God.

And although no man doth fulfill the Lawe by his owne woorke, yet notwithstanding, the obedience of the faithful pleaseþ God, because he is set free from the inalediction of the Lawe, and is, (by the meanes of Christe) vnder grace. For so Paul saith: There is no damnation to them, which are in Iesu Christe, which walke not after the fleshe, but after the spirit.

Rom. 8.

This obedience is not onely acceptable vnto God, as who of his fatherly goodnes, comandeth, & willeth the faulfull to loue him, and, to exercise charity toward their neighbour: but hee also, addeth a promise of rewarde, that hee will recompence all good doinges, so, that he which shall give a cuppe of colde water, in the name of Christe, shall not bee voyde of his reward.

Heresofit commeth to passe, that examples do remayne of many of the godlye, which for their obedience perfourmed to God, through fayth: haue receyued, both spirituall, and corporall blessings. But they which say, they do beleue, and yet notwithstandinge, purpose not, to eschue sinne, but suffer them selues to bee ruled, by their owne corrupt concupiscence, and to bee drawne away of the desires of the fleshe: these treade not in the steppes of Abraliam, which had leissen kill his onely Sonne, and heyre, then by turninge backe, to comitt any thinge, against the commaundement of God. They doo also, agaynst the doctrine of Saint Paule, which commaundeth the beleeneres, and such, as beith Abraham

Abraham

The way of life.

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braham would bee made partakers of the grace of God : that they should declare their fayth, by obedience towardes God, which hath set foorth his vnimeasureable grace towardes all men, in that, that hee hath delivered his only begotten Sonne for them. But how wicked, and not to bee vttered is this arguement, which some (beinge gone forwarde vnto that state of vngodlynesse) dare vtter.

V Vee are Iustified, and made free, freely by fayth: to what end then shall we neede to apply our selues to doe good woorks?

Hearken what Paule answereth to these people, whose damnation (saith hee) is iust: yea, truely, Iust, forasmuch as they, by this errour, doe draw sinnes vnto them selues (as dark cloudes). For, first, they are contumelious against God: more ouer, they freade vnder their feete, the precious blood of Christ. Furthermore, they expell the holie ghost. Besides this, they reprove themselues of vntrueth. Lastly, by giuing offeice, they offend many, and instraunging their mindes from the Doctrine of the Gospel: doe drue them forward to perdition, and destruction. First of all (I say) they are contumelious against God, which by his infinite mercy, desireth to haue them free from sinne, and condemnation. These men truely, are to be compared, as it seemeth to me, to disobedient children, which having beene sometime, (for their manifolde malice & wickednesse) excluded fro all hope of successio in their fathers riches: & yet notwithstanding, being againe becoē suppliat,

Rom. 5.

3.ii.

and

gnid

and received into fauoure, haue returned backe
againe to their former disposition, and contem-
ning their fathers commaunement, haue a-
gaine abused his goodnesse, and gentlenesse:
what other thing heere shall the father put in
practise, but to deale with them, by extreme iu-
stice, even as their stubbernesse requireth?

Moreover, these do tread vnder their feete, the
precious blood of C H R I S T , which was shed
vpon the crosse, for the remission of sinnes. As
though Christ, had therfore shed his blood, and
stretched foorth his hands, armes, and feete, yea
and his whole body imbreweed with blood vpon
the gibbet of the crosse: that it might bee lawfull
for vs to prostitute our hartes, our handes, our
feete, and our whole body, to all filthinesse, wan-
tonnes, tyranny, vnrighteousnes, cractnes, de-
ceipt, subtilitie, & (as I may speak in one word,)
to all these together, to the which, the corruption
of the world, and the lust of the flesh prouoketh
vs: and yet notwithstanding in the meane tyme
to say: C H R I S T E is my saviour, I will be-
leeue in him, and I will wholy cleane vnto him.
Who so in such sorte frameth his life, is alto-
gether like to an vnfaithfull traitour, which doeth
his businesse hypocritically, vnto his Lorde,
whose wages he taketh: and in the meane tyme
fauoureth his enemie, and laboureth by all the
meanes that hee may to please him, and with
his diligence to serue him. Euen in like manner,
to boaste of faith in Christe, and in the meane
tyme, to loue leocely and wickedly: what other
thing

thinge is it, then to speake outwardely, those things with our mouthes, from which, both the heart it selfe, and all the studyes and actions of our whole life doe disagree. The Jewes boasted them selues to be the sonnes of G O D, and the seede of Abraham: but what saide Christe to these things? Ye (saith he) are of the Deuile, because John. 8. ye doe the woorkes of him, from which Abraham was farre of. It is therefore, an horrible thing, and ioyned with extreame daunger of damnation, to cary Christe outwardly in our mouth, and priuely to hide his enemie in our heart, and with all our members aswell inwarde, as outward, to frame our selues to obey him. What is this els (I say) then to spurne with our feete, the precious blood of Christe, & to set at nought his bitter passion, and death, which he suffered for our sinnes, not that there might lye open for vs a libertie to sinne: but, that we (by faith) receiuing forgiuenesse of our sinnes, might keepe him in our hearts: and denying the diuell with all his woorkes, namely, sinne, and iniquitie, shoule ye elde pure, and continuall obedience to this our onely Lord and redeemer.

Thirdly, whosoever (by hearing of the healthfull doctrine of the Gospel,) are iustified by faith in C H R I S T E, and doe againe fall back into manifest wickednesse, & are led and gouerned by the rule of the flesh, the woorlde, and the Diuel, these doe make sorrowfull the holie Ghoste, and expell him foorth of their heartes, and admit, and receive into his place, the spirit of the devil,

3.iii. whose

whose dwelling places they are become againe, as they were before. What other thinge is heere to be looked for, than that which Christe hath pronounced in the 12. of Mattheue, and in the 11. of Luke: VVhen the yncleane spirit is gone foorth of a manne, hee walketh through dry places seeking rest, and findeth none, and then hee saith: I will returne into my house, whence I came foorth: and when he commeth, he findeth it swapt, and garnished: Then goeth he, and taketh with him, seuen other spirits worse then him selfe, and they enter in, and dwell there, and the ende of this man becommeth worse, then the beginning.

Heereby it may be easilly perceiued, of howe great importance it is, either, to iubrake, and beleeue the worde of G O D: or, in our heart, and lyfe to decline againe shamefully from it, and to expell the holie Ghoste beeing sorrowfull, from his habitation. *Act: sum: of sitt: v. 25*
furthermore, whosoever doe boaste of sayth, and yet doe in the meane season liue wickeedly: doe moste impudently, reprooue, and conuince themselves of vrtrueth. *for in as* much as they boast those thinges whiche they haue not, they are like vnto vabling Thrasoos, whiche stick not with their mouthes to promise golden mountaines, when in very dede, they, of all other, be moste bare, and needie. *Act: v. 26*
The error of these people is confirmed by this, that they thinke, that G O D doeth not more inwardely searche, and looke into the *Act: v. 27* *lives of men, only god omni: heartes*
Act: v. 28 *of men.*

iii. E

The way of life.

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heartes of men, then men them selues.

But they are much deceived: For man seeth onely the outwarde appearaunces, but G O D seeth not those thinges onely, but hee also looketh into the hearte it selfe. G O D, therefore can not bee deceived, although thy heart thinketh otherwise then thy mouth speakest.

Therefore it is, that Iames requireth an agreement of the woorde, and thought, so that the outwarde works of the life, shuld bee aunswerable the faith, which is saide to be in the heart: even as it is to bee seene in the example of Abraham.

For it is certaine, that the hearte, and the woorkes doe agree, and are aunswerable one to the other: so, that wheresoever there is an euill heart, the woorkes of the same must in like case, of necessitie followe euill, according to the rule of Christe: A good tree bringeth foorth good frutes.

Wee see therefore manifessly, how impudentely they reprove their selues of vniuert, which boassinge of faythe, in the meane time neither haue, nor passe for good woorkes: dooing there in, as if a man had a Crebone set vpon his head, hee would therefore straighaway bee esteemed, and called a King. These are such, whome in name onely, (but not in very trueth, and deepe) a man may call Christians.

To conclude: who soever boasteth of Christe, and will bee accounted, and called a Christian,

Christian, whiche is baptizid, and bosteth his faith, and beth the Supper of Lorde, and notwithstanding doth in the meane season lye wickedly: the same doth, by open offence, plucke away the mindes of many from the G O S P E L and is vnto them an occasion of damnation.

Paule in the 1. Corin. 8. where he intreateth of those, which abuse Christian libertie in thinges lawfull to the offence of others, affirmeth, that they, by abusing of their knowledg, and Christian libertie doe destroy the weake brother, for whome Christe dyed.

Howe much mor: then shall he bee in faulfe, which, through his corrupte wickednesse giueth occasion to others to think euilly, and to speake blasphemously of the moste holie Gospell, and Christian Religion? In Rom. 2. Paule accuseth the Jewes of the wickednesse of their life, and saith, that through them, the name of God is therefore blasphemed among the Gentiles.

And in the 1. Timo. 6. He giueth commaundement to seruants, which are beleeving, and regenerate, that they shoulde esteeme their masters (not yet couerted, nor beleeving) worthy of all honour, That the name of God, & his doctrine be not euill spoken of. And, that there shoulde come such people in the laste tyme, the holie A^g postle Peter foretolde, in the 2. Pet. 2.

Thou seest therefore, howe great the heuynesse of this sinne is, whereby, a man is author, not onely of his owne destruction: and also giveth occasion to many, (with the hurte of their owne

The way of life.

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owne saluation, and blaspheming of the name, and doctrine of God,) to refuse and contemne the GOSPEL of Christe.

There is no doubt, but many amonge the Turkes, at this day, doe for this cause also, pursue with hatred the Gospell of Christe, for that, they see Christian people to live so loosely, and wickedly. And who may doubt, that there be not many amongst the Papists, which persecute the Gospell of Christe, or nothing at all esteeme it: for that there bee so many, whiche boast of the Gospell, but so fewe which live according to the Gospell: But what should I say of those, which haue receiued with vs the pure doctrine of the Gospell, whose mindes are yet weake, and wanering: Doubtlesse, thou mayst see many of these, either to withdrawe their mindes, or, to preferre the manners, and times, vnder whiche wee liued in the Papacie: before the manners of this age, so wanton, and lasciuious. What other thinge thinkest thou would these doe, if any persecution, or chaunge of Religion should fall in, then, that (not unwillingly) they would suffer Idolatrie, and the olde mockeryes of the Roomish Antichriste to be againe thrust vppon vs: But through whose faulfe commeth this to passe, but only of thole, which shoulde be as leaders, and lightes vnto others, and according to the counsaile of Paule, shoulde in all things, (that is to say) in woord, woorke, and life, set foorth the doctrine of the Lorde, and our Sauiour Iesu Christe. Heereof therefore

B.

fore

for we conclude, that it becometh all those which believe in Christ, to set the Lawe of GOD before them, as the glasse of their liues, according vnto which they shoulde direct al their doings, to the glory of God, their owne communitie, and the edification of others: whereby it may be brought to passe, that the woorkes of the deuile might be destroyed, and the woorkes of God might increase, to the glory of God the father everlasting, who of his owne meere mercy, through faith, without any our deserues, or woorkes, hath sauied, & regenerated vs, that we shoulde liue vnto him, & walke in all good woorkes. Eph.2.

The thirde Doctrine.

THE THIRD DOCTRINE whiche in the beginning of this little booke I propone to bee explicated is, concerning, Our Lord Iesu Christ, in the true knowledge of whom alone, consisteth life everlasting, as he himselfe saith Iohn. 17. This is everlasting life, to knowe thee to be the true God, and whome chou haste sent, IESVS CHRISTE.

After that Christe had answered the Pharisees to the question propounded by them, to him hee againe demaundeth of them, what they thought of Christe. This question he moueth, that occasion might be givien to them, to searche the scriptures, out of which they might learne, what they shoulde certainly holde, concerning Christ. Beholde therfore with how great diversitie

sitie of minde these thing's are doone, on either part. The Pharise's goe about this busines, not because they would learne, but with a desire to quarel, and to destroy: but Christ, by his question, intendeth this thing, that he might thorowly bring them to the knowledge and possession of assured saluation.

Let vs heare therfore, what is done on either side. Christe deinaundeth: VVhat think yee of C H R I S T E? whose Sonne is he? They say vnto him, The Sonne of Dauid: this answere they gaue, because they knew þ Christe shoulde be borne of the seed of Dauid, according to þ promise made vnto him. But forasmuch as this suffised not to the true knowing of Christ: Christ, by this question inferreth another, by the which hee indeuoreth to lead them into a fuller knowledge of Christe.

Therefore he saith: How then doth Dauid in spirit call him L O R D? saying, The Lorde saide vnto my Lord, sit thou on my right hand, vntill I make thine enemies the footestole of thy feet: If Dauid therfore call him (Lorde) how is he then his (Sonne?)

As if Christ would say: The father is superiour to the sonne, and, the sonne must bee subiect to the father: And, the Lord is superiour to the seruant, and, the seruant must be subiect to his Lord: How then commesth it to passe, that Dauid acknowledgeth Christe to be his Lorde, to whome with all lowlinesse of minde, he wholly submitteth himself? Heere, if the Jewes had admitted to counsaile the holye Scripture declaring of Christ, and had a little while considered

K.ii.

Matth. 22,

with

The way of life.

with them selues, what the office of Christe
Would be in the worlde: they had easily founde
this answere: Christe in respect of the humane
nature which he tooke vnto him, is, the sonne of
Dauid: but, in respect of the deuine nature, he is
the sonne of G O D. As farre foorth therefore,
as appertaineth to the humane nature, he is in
appearance base, and poore: but as farre foorth
as appertaineth to the deuine nature, hee is
Lord of Lords, and King of Kings, to whome
Dauid must give place, and humbly bowe his
knees: yea, of hym only, and by this onely one,
receiue forgiuenesse of sinnes, righteousness,
and life everlasting.

Of this C H R I S T E his Lord, Dauid spea-
keth in the Psalme.51. where he saith: Thou shalt
purge me with Hisope, and I shall be cleane, Thou
shalt wash me, and I shalbe whiter then snowe.

Likelwise, Psal.130. If thou Lord, wilt marke what
is done amisse. O Lord who shal abide it? But there
is mercy with thee, therfore shalt thou be feared.

By this M E R C Y E (or propitiation) hee
vnderstandeth Christe, which after the humane
nature shold be borne of hym: but after the De-
uine nature, very G O D, from everlasting.

After this manner, Christe, (by the question
propounded by hym) would reduce the Jewes,
to the true knwoledge of Christe, wherein (as I
haue saide) consisteth eternall life, and the wis-
dome of saluation: as Paule teacheth, 1.Corin.1.
where he saith: For asmuch as the worlde, knewe
not G O D, through wisdome: (that is to saye
through

The way of life.

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through vnderstanding and reason, naturally ingrafted in man, by God: In the wisedome of God, (that is, in the merueilous works of God, which are wrought by him): It pleased God, by the foolishnesse of preaching, to saue those whiche beeleeue. For the Iewes require signes, and the Greekes seeke wisedome, but wee preache Christe crucifyed, vnto the Iewes an offence, and vnto the Greekes, foolishnesse: but vnto bothe Iewes, and Greekes which are called, we preache Christ, the power of GOD and the wisedome of GOD.

Paule in this place disleuereþ the wisedome of the worlde, or mans wisedome, from the wisedome of GOD. For in that, that GOD sent his sonne, borne of a woman, made bonde vnto the Lawe, and subiecte to moste bitter passion, and death: it seemed vnto men, not wisedome, but foolishnesse: forasmuch as GOD, by his omnipotencie, could easily finde another way to saue mankinde. But it seemeth farre otherwise vnto God, yea, that whiche men esteemed foolishnesse, that GOD esteemeth and accepteth for wisedome.

But, that wee may more fully vnderstande these things, let vs seek * the foundation of this the so wunderfull counsaile of GOD, wherevpon we may bulide safely.

Although, GOD, if we consider the greatnessse of his power, coulde doe whatsoeuer hee would: yet notwithstanding, it seemed good to him, to attempte nothing in this matter, but that whiche was agreeable to the iustice, and

*As farre as
the holie
scriptures set
forth the
same vnto
vs.

B.iii.

glory

Luke. 1.

glorye of his maiestie diuine, (that is to saye) that, whiche all Angels, as wel good as euill, and all people, yea, and all creatures shoulde acknowledg to bee in very deepe, iuste, and praise worthy: saying: Glory bee to GOD on hyghe.

For, euene as any Kinge, or Tyrant, when he graunteth vnto one, that which hee hath ta-
ken away from another, may be said to play, the
part, partly of an vniuste, and partly of a lyber-
tall man: Euen so, GOD, if vsing his power on-
ly, he had restored man, it had beeene, on the
one parte derogation to his Justice: and on the
other parte too muche had beeene graunted to
mercy: therefore it was needefull to finde suche
a way to saue man, that these fourre properties
in GOD, (without the whiche GOD coulde
not (BEE), or be called GOD), might stande
together, and consent in the hyest degrees,
namely, MOSTE HIGH, or PERFECT
POVVER, PERFECTE RIGHTE-
OVSNESSE: PERFECT MERCIE,
and PERFECT VVISDOME. Suche
a secret purpose, pleaseth God therefore, That
his onely begotten sonne should take vnto him
mans nature, and dye: to the ende, that who so
beleeueth in him may obtaine saluation, and life
everlasting. So, that if GOD had vsed his
omnipotencie, and Justice, hee had for euer con-
demned all men, who through their rebellion,
had offended the eternall maiestie of God, and
were therefore subiect, & giltie of eternall death,
and

and Hel. But what had then beene the praise of his mercy? Where then shoulde the glory of his wisedome haue had place? Man, without all fauour condemned, had perished: and the wisedome of GOD, of the ende of his counsaile, (whereby, hee had appoynted manne, beeing made according to his owne Image, to eternall salvation) had beene voyde, and frustrate.

That nothing at all therefore might be derogated, from the **PERFECT IUSTICE** of God. It pleased him, that euен as by the disobedience of one man, wee are all made gilty: so by the obedience of one, many should be made righteous: God him selfe shoulde bee satisfied: and, wee beeing deliuered from guiltynesse, shoulde bee indowed with life euerlastynge.

Heere also shineth foorth the **PERFECT** and great **MERCIE** of GOD, whiche so loued the worlde, that he would give his owne onely begotten Sonne, that All which belceue ^{John.3.16} in him, shoulde not perishe, but haue life euerlasting. Heere withall is also seene the **PERFECTE POVVER OF GOD**, in that, that by the death of his Sonne, hee hath ouercome Death, Hell, Sinne, and all the power of the Deuil. Heere also appeareth the **PERFECTE VVIS DOME** of God: in this thinge cheefely, that by his Sonne, whiche is the naturall Image of him selfe, and coeternall with him: hee reneweth his owne Image in vs, and giueth unto vs eternall life, where-

T. & J. 10

wherevnto wee beeing in the beginning by his eternall wisedome appoynted) hee hath created vs.

All which things are offered, with this condition. **I F V V E B E L E E V E I N H I M.**

I For so saith Iohn Baptist: He that beleueth in the Sonne hath eternall life, but hee that beleueth not in the sonne, shall not see life, but the wrath of God abideth vpon him. **T**his is that wisedome of saluation, which all the Prophets, Christe himself, and the Apostles, and their successors, haue hereto taught, and doe yet at this day teache: but the wise of this worlde, whome fortune fosfereth as it were in her vsome, haue the same in derision, and contemne it, to their owne damnation.

Forasmuch therfore, as the whole wisedome of the Church of Christe is founded in this only **I E S V C H R I S T**: I wil set downe, what every one of vs ought to esteeme, and knowe of him, as many as desire to obtaine saluation by him. Which thing that it might the more commodiously be doone, these six poynts, with their questions and answeres, are to bee diligently considered.

1. Firste, that **I E S V S** the sonne of Marye, is, that promised Messias: (that is to say) **C H R I S T E**.
2. Seconde, That this **C H R I S T E** is, very **G O D**, and, why it was needfull he should be **G O D**.
3. Thirde, That this **C H R I S T E** is, very **Man**, And, why it was needfull he should be **Man**.
4. In the fourth place is, to bee considered in this **C H R I S T**

The way of life.

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CHRISTE, the vnitie of Person, wherein, albeit there bee two natures, yet notwithstanding, not two persons, but one onely, and why it was needfull it should be so.

Fiftly: That this CHRISTE is, the Sauiour of the worlde, and by what meanes he declareth him selfe to be the Sauiour of the worlde.

Sixt: Howe we are made partakers of the benefites of CHRISTE, and obtaine euerlastinge life, through him.

¶ Of the firste point or Chapter.

HE FIRST THING which I haue set downe concerning Christe, is, that IESVS the sonne of the virgin Mary, borne in Bethlehē, is Christ, and that Sauiour, which God promised to Adam and Eue our first Parentes. The same thing all Christians doe beleue, and with one minde confesse, when as in the articles of the Symbole we say: I beleue in IESVS CHRISTE, the onely begotten sonne of GOD, which was conceiued by the holie Ghoste, borne of the virgin Mary, suffered vnder Pontius Pilate, &c. Of this our faith we haue this immouable foundation, against the which, no not the gates of Hell are not able to preuaile: viz.

Hec onely, (without all doubt, and truer than trueth it selfe, and so by the confession of all) is the true, and onely Messias, in whome all

L. the

in the Prophecies of the Prophets doe meete together, and to whome only agreeth, what soeuer hath beene foretolde touching the Messias, by the holie Prophets, Moses, and others.

In I E S V S the Sonne of the virgin Marie, the Prophecies of all the Prophets doe meete together, and agree, to this I E S V S alone, whatsoeuer hath beene foretolde touching the Messias, by the holie Prophets of G O D, Moses, and others.

Ergo: Onely I E S V S the sonne of the virgin Mary, is the true and onely Messias, that is to say, Christe, the Sauiour, and redeemer of the worlde.

This is the foundation of the Christian Church, firme, and vnmoueable, whereof Augustine speaketh on this manner. The stedfastnesse of faith is in this, that all those thinges which haue come to passe in Christ, were spoken of beforc.

Of this foundation, Paule disputed with the Thessalonians (as it is written in the 17. Acts) three dayes together, and proued I E S V S to be C H R I S T, whome it behoued to suffer, and to rise againe from death, according to the scriptures. In which place Luke addeth, that a great multitude of the nobler sorte as well men as women, did with great greedinesse receive the gospel, dayly searching vcriptures, whither those things were so or not. (that is to say) they conterred together those things, which in Moses and the Prophetes were foretolde of Christe, with

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with all those things which came to passe in Iesu the sonne of Marye, and prooued in euery of those things, in both, a most iust agreement. And hereof it comineth, that whersoever in the history of the Gospel, we reade any thing concerning Christ, it is alwaies added: So was it long before, foretolde of him. If therefore, we hane respect to the place, and time of his birth, to his mother, and to his miracles, to the ingratitude of the Jewes against him, to be short, to his death, resurrection, and ascencion, and to the sending of the HOLIE GHOST accomplished in the day of Pentecoste, and to the state of the church of Christe, and so foorth, to the persecution, and discorde in the same: wee shall finde all these things to bee foretolde by the holie Prophetes of God, fourre thousand yeeres back, before that Iesus was borne in Betlehem.

Touchinge whiche thinges, who so wil knowe more, let him reade our Commentaryes vpon the 84. Psalme. I thought it good to note these thinges on this wise, brefely at the least, that every one might haue occasion to conferre betweene themselves, the olde Testamente, (that is to saye) the Prophetes: and the newe, (that is to saye) the Euagelicall Historye, of IESVS CHRISTE: whiche thinge, who soever shall doe diligently, haue, not a little, strengthen his fayth, against the contempniers of GOD, the Jewes, against the forsakers of the fayth, the Mahometistes; and to bee shorte, agaynst all Idolatrous nations,

L.ii.

1. Cor. 2. 24

nations, yea, against mans owne reason, which cannot comprehend, this so infinite a benefite of Christe, as Paule saith: The naturall man percei-
ueth not the thinges whiche are of god. Let vs
stick fast therefore, with a firme faith vnto the
word of God, and captiuing our reason, let vs
yeelde vnto God this glory, that he is farre wi-
seler than all creatures, and that he is able to per-
forme his promises, albeit to our reason, it seeine
otherwile.

A certaine man saide wisely: That there is a
greate strife, betweene FAITH, and REA-
SON, and that neither of them, will leaue of,
or give place, before that the eye of one of them
is plucked out. Forasmuch therefore, as faith,
hath her eye, of the woerde of God, and of the
holy Ghoste; and, Reason hath her eye of the
flechly wisedome: every Christian must indeuour
with all study, and diligence, by the holy Scrip-
ture, & by feruent praier vnto God, so to streng-
then his faith: that with the same alone he may
see, in the matter of saluation: and that the eye
of Reason might bee shut vp, least it leade vs a-
way, from the fountaine of our saluation, that
is, from our Lord Iesu Christe, our onely redee-
mer, and Saviour.

Let these thinges suffice to be spoken, in the
first place, concerning Christe, whome I beseech
with my whole heart, to illuminate vs with his
holie spirite, and leade, and keepe vs in his veri-
tie. Amen.

Of the second Chapter.

HE SECOND THING which I proponed concerning Christe our Mediatoure, and Sauour, is, that hee is verye GOD, and why, it was needful, that the Mediatour shoulde be God. There bee manye evident, and firme testimonyes, whereby the diuine nature of our Sauour is prooued. The first of which testimonies, is taken of the mani-
fest worde of God, in which, he is called GOD.

The second is taken, of his diuine woorkes.

The third, of the worship, which is deseruedly givuen vnto him, by all creatures. The fourth, of the vntited consente, and experiance of the whole Church of Christe.

FIRST, by the manifest testimonies of holie Scripture, it is prooued, that our Media-
tour, and Sauour, is, true, eternall, and omnipotent GOD.

Esiae.54. The Lord of hostes is his name, and thy redeemer, the holie one of Israel, shalbe called GOD of all the earth.

Iere.23. This is the name whiche they shall call him, I E H O V A H our righteousnesse.

Psal.6.8. I E H O V A H is his name, reioyce ye before him.

John.1. In the beginning was the VVORDE, and the worde was with GOD, and GOD VVAS THE VVORDE. Heere, he calleth Christe, the worde of God, because the worde of God doth sounde of him.

L.ijj.

Rom.9.

Of

Rom. 9. Of whome (according to the fleshe) Christe came, which is aboue all, GOD blessed for euer.

1. John. 5. And wee are in the trueth, in his sonne, the same is very GOD, and life eternall.

It is to be noted, that as often as Christe is called the onely begotten Sonne of GOD: so often he is prooued to bee very God together with the father, and the holie Ghoste: beeing three persons, in one divine essence, euen as all Christians, according to the divine manifesta-
tion, doe confesse, one God, and three persons of the Godhead.

THE SECOND kinde of testimonies, whereby the devine nature of our saviour is pro-
ued, is taken, of his devine works. For, these are the works of God alone, viz. to create, to quicken the creature, to conteine all thinges vnder the hand of his power, by his owne power to raise the dead againe, to see y^e hearts of men, to heare the inward mournings, and desires of the heart of man, to be present every where, and to be, at one, and the same tyme, in the hearts of all Christians. These devine woorkes and properties, are in the holie Scriptures, attributed to Iesu Christe: wherefore, it is heereof rightly con-
cluded, that he is true and essentiall God. This ar-
gument is of force, by this rule: VVhen soever a-
ny thing, is truly affirmed of some thing, and at-
tributed vnto it, which appertaineth to our nature on-
ly: then, of necessitie, the same nature must bee also attributed, vnto that same thing.

THE

The way of life.

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THE THIRD kinde of testimonies, wher-
by the diuine nature of the Messias is proued, is
required of the honor, and worship, which is gi-
uen, and ascrybbed to him, in the holie scripture.

God saith in the Prophet: My Glorie (that is to
say) my diuine honor, and worship, which is dewe
to me alone, I will give to none other.

I onely am that fountaine, from whence all
good things doe flowe: I onely am hee whiche
wippe out your iniquities: I onely doe iustifie,
and sanctifie the people: I onely am the Sau-
our, in me alone all people shoulde beleue, and
call vpon me alone: Let all creatures, Heauen,
and earth, Angels, and men, honour me alone,
yea, and whosoever are in Hell, let them bowe
their knees vnto mee: Such honour, and wor-
ship which is dewe vnto GOD alone, is in the
Scriptures attributed to our Lorde Iesu
Christe.

1. corinth. 1. Christe is made vnto vs of GOD,
VVISDOME, RIGHTEOUSNESSE,
SANCTIFICATION, and REDEMP-
TION, that hee whiche reioyceith, shoulde re-
ioyce in the Lorde, (that is to saye) in Iesu
Christe.

Hebru. 1. And let all the Angels of God wor-
ship him, (that is to say) Iesus Christe.

Stephen Actes. 7. sayeth: Lorde Iesu receiue my
spirite.

2. Thesalonians 2. Our Lorde Iesus Christe, and
GOD, and our Father, whiche hath loued vs,
and

THE

and giuen vs eternall consolation, and good hope, comforde your hearts in grace, and strengthen you in all good saying, and doing.

Paule likewise in all his Epistles, wisheth to them to whome he wrieth, Grace from our Lord Iesu Christe.

2.cor.13. He saith: The Grace of our Lorde Iesu Christe, and the loue of G O D, and the felowship of the holie Ghoste, bee with you all.

THE F O U R T H K I N D E of testinoyes, whereby Christe our Lorde is prooued, verye G O D, is, the vnted consente, of the Christian congregation, and the sure experiance in the harts of all those, which with a true, and liuely faith, doe imbrace Christe, our Lord, and Sauour.

Athanasius in his Symbole, speaketh on this manner: This is the Catholike faith, that we worship one G O D in trinitie, and trinitie in vnitie:

Neither confounding the persons, nor deuiding the substance:

For, there is one person of the Father, and another of the Sonne, and another of the holie Ghoste:

But, the Godhead of the Father, and of the Sonne, and of the holie Ghoste is one, the glory equall, the maiestic coeternall:

Such as the Father is, such is the Sonne, and such is the holie Ghoste:

The Father vncreate, the Sonne vncreate, and the holie Ghoste vncreate:

The Father incomprehensible, the Sonne incomprehensible, and the holie Ghoste incomprehensible:

The

The way of life.

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The Father eternall, the Sonne eternall, and the
holie Ghoste eternall:

And yet they are not three eternals, but one e-
ternall:

As also there be not three vncreated, nor three in-
comprehensible: but one vncreated, and one incom-
prehensible.

Likewise, the father is almighty, the Sonne al-
mighty, and the holie Ghoste almighty:

And yet, they are not three almighty, but one
almighty:

So the father is God, the Sonne God, and the ho-
lie Ghost, God:

And yet, not three Gods, but one God.

So the Father is Lord, the Sonne is Lord, and the
holie ghoste is Lorde:

And yet not three Lords, but one Lorde.

For, like as wee are compelled by the Christian
veritie, to acknowledge euery person by himselfe, to
be God, and Lorde:

So, are we forbidden by the Catholike Religion,
to say there be three Gods, or three Lordes.

The Father is made of none, neither created, nor
begotten:

The Sonne is of the Father alone, neither made,
nor created, but begotten:

The holie Ghoste is of the Father, and of the
Sonne, neither made, nor created, nor begotten, but
proceeding.

Therefore, there is one Father, not three Fathers,
one Sonne, not three Sonnes, one holie Ghoste, not
three holie Ghostes.

M.

And

The way of life.

And in this Trinitie, none is afore, or after other,
none is greater, or lesse then other,

But the whole three persons, are coeternall to-
gether, and coequall.

Agreeable to this in all poyntes, is the con-
fession of the uniuersall Church, set foorth in the
Nicene Creede:

I beleue in one **G O D**, the father almighty,
maker of Heauen, and Earth, and of all thinges visi-
ble, and inuisible:

And, in one Lorde **I E S V S C H R I S T E**, the only
begotten Sonne of God: begotten of the father be-
fore all worlds: **G O D** of **G O D**, Light of Light, ve-
ry God, of very God, begotten, not made, beeing of
one substance with the father, by whome all things
were made, &c.

That addition to the Hymnes, now vsed ma-
ny yeeres in the church of Christe: (Glory bee to
the father, and to the Sonne, and to the holie Ghost:
As it was in the beginning, is now, and euer shalbe
world without end:) proueth the same thing.

Likewise, the whole Greeke, & Latine church,
for continuall agreement sake, do vse this Greeke
Prayer: *κύριε ἐλέησον, χριστε ἐλέησον, κύριε ἐλέησον.* And,
by this little forme of prayer, Christian people,
doe confesse one **G O D**, and three persons of
the Godhead, therefore all whiche are truely
Christians, beeing taught by their owne expe-
rience: doe knowe, and confesse, Jesus Christe,
to be very, and omnipotent **G O D**. For, in the
time of their praying, they feele the presence, and
power of God, by whiche he comforteth them,
and

Lord haue
mercy.
Christe haue
mercy.

The way of life.

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and, not onely sealeth the trueth of his most holie Gospel in their hearts: but also maketh them courageous, that they may boldly triumph ouer Death, Sinne, Hell, the Devill, and all his bondslaues, and members.

Of this thing, many examples of holy Martyrs are extant, of whome euен many noble matrons, and virgins, and innumerable others, dyd, with greater reioysing, and desire couet to dye for the name of Christe: than to flowe, and abound, with the delicates, honours, riches, and pleasures of this world. But, from whence proceedeth this so great fortitude of minde, and redines to receiue punishments: but from that only efficacie, of the power of Jesus Christ, which hath manifested his divine strength, present in them.

Let vs in like manner at this day keepe fast, this same Jesus Christe, whiche will alwayes be at hand, so that with a sure faith, wee craue his ayde, earnestly, and feruently. And, thus, by sure, and evident testimonies, I haue shewed, that I E S V S C H R I S T E our Sauour is V E R Y G O D.

Now let vs see, why it was needful, the mediator should be G O D: That it was necessary, that the Messias, and our Sauour shoulde bee G O D, there bee two mooste weightie causes.

The first is: The greatnessse of the euil, wherewith the nature of man, was pressed downe, which, by any creature, could not be taken away.

M.ii.

The

The other is: The weakenesse, or infirmitie of the creatures, to the restoring againe of those good things, which were lost, by sinne. Of these two causes, I will speake somewhat, that the benefites of Christe towarde vs, might the more shine forth, and that we may be stirred vp therby, to the honouring of his name, with due thankfulnesse of our whole life, and minde.

THE GREATNES OF THE EVIL, wherwith the nature of man was oppressed, is perceived in four things cheefely: namely, In the VVEIGHT OF SINNE, In the IUSTICE OF THE ANGER OF GOD: In the POVVER OF DEATH: and in the MOSTE CRVEL TYRAN-
NIE OF THE DEVILL.

THE VVEIGHT OF SINNE was greater, then that any finite, or bounded power, (such as is the power of Angels, and men) might beare the burthen thereof. For, in asmuch as þy guiltinelle was infinite, by reason of the infinite good whiche was offended, namely GOD, whose maiestie was offended, by the sinne of our first parentes: It was needfull, that this sin, should either with infinite paines, be punished, according to the rule of the Devine Justice: or els that satisfaction, to the Devine iustice, should be made for the same. But, because this satisfaction must be the price of infinite goodnesse, and equivalent to the same: it coulde not, by any creature, no neither by all creatures together, be accomplished. It was needfull there-
fore

Ye justiciati-
es, and merit-
mōgers, note
your owne
abilities, and
the sweetnes
of your doc-
trine in this
article.

fore, that the clenser of sinne, shoulde bee GOD: for onely GOD, as he is infinite, so, he is able to abolish, and ouercome infinite euill.

THE IVSTICE OF GODS ANGER required a proportion of reuengement, according to the offence. Forasmuch therefore, as the offence was infinite, the anger was also infinite: which, the first creature, was not able to pacifie, nor sustaine: wherefore it was needful, that the Mediator, which shoulde pacifie the anger of GOD, shoulde bee GOD. Of this matter Paule Rom. i. speaketh thus: The anger Rom. i. of GOD is reuealed from Heauen, vpon the vngodlynesse of all men, &c.

That these things could not be taken away, without the mediator, this saying of Iohn Baptist, in Iohn. 3. teacheth: Hee which belceueth not in the Sonne, the wrath of GOD abided vpon him. And, that this anger of GOD is vnoneasurable, and infinite, by reason of sin (in which these euils doe concurre, namely, contempt of the divine maiestie: proude rebellion against the lawe of God, vnwoorthy of the Image of God, wherevnto man was created, defilyng, following of Sathan the enemie of God, filthy declyning from the tents of God, to the Deuill, and intollerable ingratitude) is knownen by the punishments of our first Parents, by the punishments following vpon all y posterities of Adam, by the threatnings of God, by the calamities wherewith mankinde is kept vnder, by the deuils tyranny against man, by the tokens of the anger

M. iii.

anger

anger of God in Heauen, in earth, in the sea, by the greates of the paines everlasting, whiche they shall sustaine, which are not conuerted: to be short, by the infinite price paide for the redēming of the paines for sinne. Who seeth not heere, that it was impossible that the anger of GOD could haue beene taken away, but by a Mediatour, whose power shoulde be infinite?

THE POUVER OF DEATH was greater, than that it might be ouercome, by any creature, insomuch that Plinie saide, (howbeit falsely) that it was not possible unto God to raise vp the dead. Now forasmuch, as the cheefest office of þ mediatour is TO DESTROY DEATH, it was needfull that he shoulde excell with a power diuine, whereby, as to giue life, so he might be able to abolish death: for with him no word is impossible.

THE MOST CRVEL TYRANNY OF THE DEVIL, (vnder which mankinde was holden captiue, for sin) was also to be suppressed by þ mediator. But how impossible this was to the nature of man, the history of the worlde, with the experience of all people doth testifie: wherfore it was needful, the mediatour shoulde be GOD, which might suppress the tyranny of the Devill, by his owne power. Heere by it is evident, that to the taking away of the greatnessse of the euil, wherwith mankinde was oppresed: it was requisite, that the Mediatour shoulde be GOD.

Now heerewithall let the greatnessse of the lou-

The way of life.

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loue, in the euerlasting fater, the sonne, and the
holie ghost, towards mankinde, bee considered:
The Father spared not his owne sonne, but
would haue hym subiect vnto paines, that hee
mignt deliuer vs from euerlasting paines. The
Sonne wouling, and obedient to the fater, is
made a sacrifice, deriving the guiltinesse of sinne
into himselfe. The holie Ghoste, himselfe will
dwell in the hearts of the reconciled, and kindle
in vs motiōs agreeing to the wil of God. These
things wil stir vp in vs faith, Invocation, and
thankfulnesse towards God, and will defende
our mindes against the terror of death, against
the tyrannie of the devill, yea, against all things,
which are bent to ouerthrowe the hope of our
saluation, which we haue in our Lord, and Sa-
uiour IESV CHRISTE.

A heauenlye
and ioysfull
meditation.

John. 3.

THE SECONDE CAVSE, why it
was needfull, that the Mediatour shoule bee
GOD, is, THE VNABILITY, AND
VVEAKENESSE OF THE CREA-
TVRE to the restoring againe of those good
things, which through sinne we haue loste. And
albeit in this one woord of, (THE IMAGE
OF GOD,) these good thinges be comprehen-
ded: yet many things to the reparation of the
same, are necessarilie required, whiche Paule.
I. Cor. 1. reconeth vp, where he saith: CHRIST is
borne vnto vs of GOD, WISDOME, RIGHTE-
OUSNESSE: SANCTIFICATION: and RE-
DEMPTION, that he which reioyceth, should re-
ioyce in the Lord,

These

The way of life.

These four kindes of good thinges, no creature, or finite power was able to restore againe vnto men: as we shal se of every of these things in order.

Luke. 1.
77.78.

FIRST, therefore, the Mediatour must restore VV IS DOME, not such as that of the worlde is, whiche is shut vp within certaine li- mites: but such as is hid from the Princes of this world: which wisdome, is, of Zachary defi ned to be: The knowledge of saluation, for the remission of sinnes, by the bowels of the mercy of our God. Of this wisdome speaketh the Evangelist Iohn in his first Chapter, when he sayth: No man hath seene God at any time: but the sonne which is in the bosome of the father, he hath declared him vnto vs.

But some man may saye: Coulde not God haue reuealed this wisdome vnto men, by Angels, and Prophets? I aunswere, It is one thing to giue, and to teach wisdome as Ministers: and another thing to bee the wisdome, (that is to say) effectually to bring to passe, that the harts of men may receive, *sauing wisdome.

The voice of man striketh the eares of the body: but the Sonne of God, which is the wise dome it selfe, of God, replenisheth the minde of man, with the wisdome of saluation. For, the worde of the Prophets, and of other Ministers of the woord of God, doth then at the length, bring fruite: when as God, by the worde, openeth the hearte, and instilleth the seedes of true wisdome, whiche thing doubtlesse is not in the power

*Or the wis-
dome of sal-
uation.

The way of life.

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power of any creature, but of the Creatour a-
alone: whereof it followeth, that the Mediatoure
must be G O D.

SECONDLY, The Mediatoure must restore
againe RIGHTEOUSNESSE. For, without per-
fect righteousness, no man may come foorth in-
to the sight of G O D. But no man is able to
giue, Perfect Righteousesse, which should be suf-
ficient for all people, except G O D. For, that man
might be perfectly righteous before God, two
things are required: Of which, the first is, To
be set free from vnrightheousnesse, and sinne, which
euils men bring with them into the world. The
other: To bee indowed and garnished, with a full
obedience of the lawe of G O D, which is the mea-
sure of rightheousnesse, whiche is before God a-
uaylable.

Of the former we haue spoken before, where
we shewed, the enormitie of sinne, and the in-
stice of the angre of G O D. Touching the o-
ther, which is: To be indowed, and garnished with
righteousnesse, whereby the lawe of G O D is satis-
fied: It is evident, that the righteousness of
no creature, forasmuch as it is (finite): can bee
sufficient to salvation, for infinite numbers of
people, which thing doubtlesse in the Mediatoure
is required. For, as hee must with a sufficient
sacrifice of clensing, make satisfaction for sinnes,
and so take away all guiltinesse: So must hee,
by his owne obedience towarde the lawe, set all
those righteous in the sight of God, whiche be-
leeue in him. For so Paule saith; Him whiche
N. knew

2. Cor. 5. knew no sinne, he made sinne, (that is to say, God cast vpon him the guiltinesse of all sinners, that he should suffer and die for them;) that we might be made the righteousness of GOD in him: (that is to say) that the righteousness of him, might be imputed to vs, for righteousness in the sight of GOD. Therefore in another place Paule **Rom. 10.4.** saith: Christe is THE ENDE OF THE L A V V E, to saue all those whiche beleue in him. Heereby it may be seene, that the Mediatour must of necessitie be V E R Y G O D.

In the third place, followeth, SANCTIFICATION, which the Mediatour must bring. Which thing, forasmuch as no creature can performe, the Mediatour must needes bee GOD. For it is the propertie of God alone, to give the holie Ghoste the sanctifier, without whome our Sanctification, can not bee broughte to passe.

Moreover, forasmuch as SANCTIFICATION, is set against SINNE, and in Sinne are two things, namely, the formalitie, as the guiltinesse: and the materiall parte, as the corrupt qualities, and actions: the Sanctification must be also double, one, whiche is set against guiltinesse, whiche is, The cleansing of sinne, by the blood of Christe: the other, whiche is set against the corrupt qualities and actions, which is, aswell the separation of man from the prophanie of the nations, by the mortifying of the flesh, which is doone, by resisting corrupt

corrupt cogitations, affections, and desires of the flesh, and, with the whole power, abstaying from euill woorkes: as also, the ioyning together of man with G O D, by the quicke-ning of the spirite, by obeying vnto God, and by following purenesse of the minde, of affec-tions, and innocencie of the whole life: brefe-ly, that man, might renounce the Deuill, and his woorkes, and cleave with the whole heart vnto G O D alone.

This Sanctification, is also called of Paule *phillip. 3. (SPIRITUAL CIRCUMCISION.)* VVe (sayeth hee) are Circumcision, whiche serue G O D in the Spirite, and reioyce in Christe, and haue no confidence in the flesh. **Therefore**, Spirituall Circumcision, is a cutting awaye of the truste of the flesh, after whiche succeedeth a reioycing in C H R I S T, and a pure desire to worship G O D. **And this, frue-ly, is that SANCTIFICATION, which G O D, and Man, our Mediatour, doth bring.**

THE FOVRTH GOOD THING, which our Mediatour shoulde restore vnto vs, is PERFECTE REDEMPTION.

This Redemption requireth, firste, a con-tinuall presence of the Mediatoure, in the Churche, (or Congregation:) (that is to say) in all the godly every where dispearsed, through out the whole worlde. But who can bee toge-ther, and alwayes present, in so many places, excepte he bee G O D?

divit
¶.ii.

Secondly,

spirituall
circumcision
what it is.

The way of life.

Secondly, it requireth, a preseruation of the congregation (that is to say) that the Mediatour shoulde be a keeper, or preseruer, not onely, of the whole Church, but also, of euery meinber of the same, against infinite subtilties, and lyinges in waight, of the Deuil, and man.

Thirdly: it requireth that, the Mediatour shoulde looke into the heartes of men, least hee shoulde be deceived, by the outwarde disguising of hypocrites. Now, forasmuch as it is the propertie of GOD onely, to looke into the hearts of men, and to beholde the inwarde secretees of their affections: surely, the Mediatour must of necessitie be GOD. Furthermore, to the office of the Mediatour, this also appertaineth: that he doe euery where, heare the gronings of such as doe call vpon him, whiche, doubtlesse is the propertie, of the diuine power alone.

Fiftly: it requireth, that, the Mediatour, in the last day, shoulde rayse vp, all the deade: whiche work, is aboue the powers of all creatures. Yea, all the creatures of God, by their owne power, are not able to rayse vp, a deade fflye againe, muchlesse all people, whose bodyes haue beene by diuerse meanes, and in diuers places scatterred abrode: But, forasmuch as the Mediatour must doe this, and that in the twinkling of an eye, he must of necessitie, be GOD.

Sixtly, and lastly, it requireth, that, the Mediatour doe gine to those whiche are raysed vp, (which in the true faith haue departed this life) eternall life, perpetuall glorie, and conformitie with

with GOD. But who can bring this to passe, but onely GOD? Wee haue therefore abundantly shewed: That our Sauiour, and Mediatour is GOD: And, why it was needfull, that hee should be very GOD.

Of the third point or Chapter.

N THE THIRD PLACE, wee haue proponed of Christe, that hee is VERY MAN, And, why it was needfull, that the Mediatour should bee man. The whole vniuersall Churche, as it beleueueth, Christe, to be borne, very man: So, that he also, at this day, is, and for euer shall remaine, very man, it doth godly confesse.

Genes. 3. The seede of the woman, which shall breake the head of the Serpent, is promised. By the name of, THE SEEDE OF THE VVOMAN, without all doubt, the nature of man, which our Mediatour, at the time appoyneted by the father, should take vnto hym, is signified. GOD promised to Abraham, that in his seede, all nations should be blessed.

Hee promised also, to Dauid, that his sonne would sit vpon his seate, and reigne for euer.

Esaie. 7. Beholde a virgin shall conceiue, and bring foorth a Sonne, and thou shalt call his name EMANUEL, (that is to say) which shalbe GOD and MAN.

A.iii.

With

Luke.1.

With these Prophecies agreeth, the whole History Euangelicall. The Angel, beeing sent to the virgin Marie, saith: Beholde, thou shalt conceiue in thy wombe, and shalt bring foorth a Sonne, and thou shalt call his name I E S V S, he shalbe great, and shalbe called the Sonne of the hyest. VVhiche thing when she had heard, she meruayled, and saide, How can this thing bee, forasmuch as I knowe not man: And the Angell aunswered vnto her: The holy Ghoste shall come vpon thee, and the power of the moste hyest, shall ouershadowe thee: (that is to say.) Thou shalt conceiue, and bring foorth, not by the seede of man, or, after, the common lawe of nature: but, by the power and wise counsaile of G O D. And, so the Angell concludeth his oration, with this sentence worthy to be remembred: with G O D, nothing shall bee impossible.

The eight day, after his nativitie, hee was Circuncised according to the lawe, after, the manner obserued in other Infantes of the Jewes. He was brought vp, by Ioseph, and Mary, hee greewe in wisedome, and in fauour, with G O D, & men, & was he found altogether, a naturall man, hauing body, and soule, and all condition and properties of humane nature, sin onely excepted.

This is the summe of the Christian fayth, touching the manhood of Iesu Christe, as wee confesse in the articles of the Symbole, when we say: I beleue in I E S V S C H R I S T E, our Lorde, which was conceiued by the holy Ghost, borne of the

the virgin Mary. But why was it needfull, that the Mediatour should be VERY M A N. four causes may be rehearsed, out of the holy Scriptures, why it was needfull, that the Messias should bee man.

The seconde
parte of the
preposition.

1. The Justice of G O D.
2. The restoring of the Image of G O D, in man agayne, which, through Sinne was lost.
3. The manner of Adoption.
4. The assurance of our Resurrection, frō death.

First, THE IV STICE O F G O D required, that the disobedience, in our flesh committed, should bee amended in the same. For it was agreeable, to the order of the Justice of G O D, that in as much as mankinde, in one Adam, had firste offended: so some body in mankinde, fre from sinne, should sustaine the paines, whiche should bee the price for the rest. Our Lorde therefore tooke mans nature vnto him, & was made man, shewing forth, as it were, the person of Adam himselfe, whose name is also attributed vnto him: þ he might thorowly satisfie the punishment of sinne in the flesh, beeing in flesh committed.

1. Cor. 15.

Therefore Paule Rom. 5. saith: If, by the sinne of one, death reigned, by the meanes of one, (namely Adam:) much more, they which receiue abundance of Grace, and of the gifte of Righteousnesse, shall reigne in life, by the meanes of one Iesus Christe.

Item: As by the disobedience of one, (Adam), many, (All men) became sinners: So, by the obedience of one (of Christe) many are made righteous.

Item

Item 1. corin. 15. For, by a man (Adam) came death: And, by a man (Iesus Christe) came the resurrection from Death.

Hebr. 2. Forasmuch as the Children are partakers of flesh, and blood, he himselfe also, in like case tooke parte with them: that through death, he might abolish him, which had the rule of death, (that is to say) the Deuill.

Heerevnto also appertaineth that saying of Irenæus: It behoued him, whiche shoulde begin, to slea sinne, and to redeeme man, which was guiltie of death: to be made the selfe same thing, (that is to say) Man.

And Augustine saith: flesh, had blinded thee, flesh doth heale thee: because Christe came in such wise: that by fleshe, he might quench the corruptions of the flesh.

The second cause is, THE RESTORING OF THE IMAGE OF GOD, according vnto which, man was created: This thing could by no meanes bee doone, but, by the naturall Image of GOD (that is) the everlasting and onely begotten sonne of GOD: which therfore tooke mans nature vnto him, that he might againe restore the Image of God, in all those, which, through a lively faith, are, into his body, ingrafted. Whereof Athanisius saith: It was conuenient, that the Sonne should take man his nature vnto him: that this person whiche is the substanciall Image of the Father, might restore againe, the Image of GOD in vs.

The thirde cause was, that the reason of our

our ADOPTION did require the same. for the Sonne of God, did therefore take the nature of man vnto him: that hee might make vs the Sonnes of God. He would therfore, by the societie of nature, bee ioyned vnto vs, and become our brother: that we, beeing become his members, might be made the sonnes of God. For, we are therefore called, and are the Children of God: because wee are, (by faith) in CHRIST, whiche is the naturall sonne of God. For, in him alone, wee are beloved, and *Ephe. 1.* Sonnes.

John. 1. To as many as beleueed on his name, hee gaue power to be made, the Sonnes of GOD.

Gal. 4. VVhen the fulnesse of time was come, GOD sent his Sonne, made of a woman, & made bond vnto the lawe, that he might redeeme those, which were vnder the lawe, that we might receiue the Adoption of Sonnes. Because ye are the Sonnes of GOD, therefore GOD hath sent the Spirit of his Sonne into our hearts, crying Abba Father.

In this sentence also speaketh Irenæus: VVe could not be (saith he) partakers of the Adoption of his Sonnes, vnlesse we had receiued the same, by his Sonne, (that is to say) vnlesse his Sonne had beeene made man.

The fourth cause: THE ASSVRANCE, force, and efficacie of OVR RESVRREC-
TION consisteth in this, that our Mediatour is man. For, the only hope and assurance, which we haue of the Resurrection of our bodyes, is, that Christ our Mediatour, hath taken vnto him
D. our

The cause &
assurance of
the rising
againe at the
last day.

1 Cor. 15.

our flesh. For, the fleshe which wee doe now
beare about vs, subiecte to corruption, is al-
ready, raised vp in Christe, as in the first frutes:
and is entred into the possession of the king-
dome of heauen, and is there become immortall.
By the vertue therefore, of that societie, which
we haue with the gloriouse body of Christe, we
shall be raysed vp in the last day, and halbe in-
dowed * after the flesh, with immortalitie: so,
that beeing like vnto Christe our brother, wee
may enjoy with him, eternall ioy, and saluation.

This thing Paule purposeth to shewe 1. Cor. 15.
When he sayth: C H R I S T E is risen from the dead,
the first frutes of them which sleepe: for by a man
came death, and by a man came the resurrection of
the dead: for as in Adam all men dye, so in Christe
shall all men be made aliuie. Therefore when so-
ever temptation falleth in, willing to drue vs
to doubt of the resurrection of the fleshe: let vs
liftte vp our heartes to Iesus Christe, already
raysed vp from death: hee bothe can, and will
raise vp vs also from the dead, forasmuch as he
is God almighty, and also our brother, fellowe
of the same humane nature with vs.

Therefore Paule sayth, philip. 3. Our conuersa-
tion is in Heauen, from whence also wee looke for
the Sauiour, euен the Lorde Iesus Christe, whiche
shall transforme our vile bodye, that hee may make
it like to his glorious body, by the mightie wor-
king, whereby he is also able to subdue all things vnto
himselfe.

Thus, I haue recited, foure moste weightie
causes

* Or, in our
flesh.

causes, whereby it is shewed, that it was highly needfull, that the Mediatour betweene GOD and man, should haue beene Man, and haue taken humane nature vnto him, and in the same, be made like vnto vs.

Let vs continually in our heart, beare about with vs these causes, that we may be stirred vp to earnest thankfulness towards GOD, which would haue his sonne, whē he was riche, to become man, and verely a pore man: that through his pouertie, wee might be riche, in the possession of salvation, and life everlasting.

Of the fourth point or

Chapter.

HE FOVRTH THING whiche I said, is to be considered in Messias, is, that HEE IS ONE PERSON, and why this thing was needfull.

That our Mediatour is one person, (beside many other) these things do confirme.

John. 1. The woord became flesh: (that is to say) Man. But John addeth: And wee sawe the glorie of it: But if there had beene two persons, without all doubt, he would haue said: VVe sawe the glory of (Them): and, not the glory of (It).

In the 3. of *Marth.* the voice of God seudeth vpon Iesus þ sonne of Mary, beeing baptized of John: This is my welbeloued Sonne, in whome I am wel pleased. In this place, a (the same god) also in the mount, *Mat. 17.* acknowledgeth this sonne of Mary,

D. ii.

to

to be his sonne also, & saith: (HEARE HIM,) but if there had beeene two persons, without all doubt, he woulde haue said (HEARE THEM.)

And in the 4. Chapter to the Ephesians, Paule saith: Hee whiche descended, is cuen the same which also ascended aboue all Heauens, to fulfill all things.

The whole Church also confesseth the same thing, euuen as the Symbole of Athanasius hath, in this manner. The right faith is, that wee beeleeue, and confesse, that our Lord Iesus Christe, the Sonne of God, is G O D, and man.

G O D, of the substance of his father, begotten before the worlde, and M A N of the substance of his mother, borne in the worlde.

Perfect G O D, and perfect M A N, of a resonable soule, and humane flesh subsisting.

Equall to the Father, as touching his Godhead, and inferiour to the father, as touching his Manhooде.

VVho, although he bee G O D, and M A N, yet, he is not two, but O N E C H R I S T E.

One, not by conuersion of the Godhead into flesh: but by taking the manhood into G O D.

One altogether, not by confusion of substance: but by vnitie of person.

For, as the resonable soule, and flesh, is one Man: So, G O D, and M A N, is one C H R I S T E.

But, why it was necessary, that the Mediator, shoulde be one person, and not two, as there be in hym two distinct natures: there bee many weightie reasons, certaine of the cheefe of which

it

it may suffice to note in this place.

First, Our Mediatour, G O D and Man, must be one person, that he might make G O D, and Man (O N E): therfore, he is ioyned to the father, by his true Godhead, & vnto Man, by true Manhood, that so he might couple bothe together.

The seconde cause: The Mediatour shoulde bring nothing to passe, betweene the parties at variance, if he cleave to the one, and differ from the other: Wherefore, it was needfull, that the Mediatour by a certaine necessitie, should be ioyned to bothe parties.

To G O D therfore (who, by our sinne was offended:) our Mediatour is ioyned by true divinitie: And vnto M A N he is associated, by true humilitie: that through the societie, which hee hath with bothe partes, hee might ioyne bothe partes together: according to that saying of Irenaeus lib. 3. Cap. 2. Where he intreateth of the causes, why the worde of God became fleshe.

It must needs bee (saith he) that the Mediatour betweene G O D, and M A N, by reason of the nigher affinitie to bothe partes: muste reduce bothe into freendship, and concorde: and bringe to passe, that God should take man vnto him: and man shoulde yelde ouer himselfe vnto God.

And Theodoretus saith: Euen as he, which would reconcile some two persons, ioyning handes betweene themselues, putting himselfe in the middest betweenc, and holding the one by the right hande, and the other by the lefte, bringeth, & ioyneth them in freendship together: So he when hee had vnted

O. iij. the

the diuine nature to the humane: made a peace inui-
olable, and which cannot bee broken.

The third cause: If the Mediatour were not
one person: then the workes of the redemption,
brought in the humane nature, shouldest be a
sufficient price for sinne, through which the in-
finite goodnesse was offended. For, Death was
due debt for sinne, but pure GOD coulde not
taste death: neither, Man alone could ouercome
death. Therfore GOD became man: that GOD
and M A N, bothe shouldest, and might make satis-
faction for eternall death, whiche was due to
mankinde. The eternall sonne of God there-
fore, tooke mans nature unto him, into the vni-
tie of person: that the works done in the humane
nature, might be of infinite power, and merite.
For, through the indiuisble vniion of the diuine,
and humane nature in one person, the dignitie
is infinite, the perfection moste absolute, and the
price of the blood, death, and so of all the actions
and sufferings of Christe in his moste holy hu-
manitie, inestimable. And thereof, is the might,
and force of blottinge out sinne, and the pow-
er of remitting offences, of iustifying, quicke-
ning, and sauing the beleeuers.

And albeit, Christe suffered in the flesh onely,
as Peter saith: yet notwithstanding, the suffering
is attributed to the person, by reason of that
moste stricte vniion of the two natures in one
person. That these things may somewhat more
easily be vnderstandinged, I will ioyne heereunto
a similitude.

a similitude, whiche the Catholique deuines in the olde Church haue vsed.

MAN consisteth of two substances, of a soule, and of a body: and doth many things by the power of the Soule, as, to understand, to reason, to number &c. and againe doth many thinges, by the strength of the bodye, as to builde, to write, to walke, and suche other like deedes either well or euill. All these things whiche in this manner, hee doeth, either by the power of the soule by it selfe, or by the strength of the body by it selfe, or by the woorkes of bothe together: are attributed to the person of the man.

Euen in like manner, Christe doth certaine woorkes according to his humane nature, and certaine according to his diuine nature, al which notwithstanding are attributed to whole Christ, which is GOD, and MAN. So, the death of Christe which he sustayned according to his humane nature, is ascrybed to the whole person, which is GOD and MAN. Therefore Luke rightly affirmeth, that GOD hath purchased a Congregation to him selfe, with his owne blood: And againe he sayth rightly, that IESVS the sonne of Mary hath created Heauen, and Earth: for, Iesus, and the eternall sonne of GOD, is ONE person.

Act. 20.28.

In the same sentence also, speaketh Cyrell: Beccause (sayth hee) that bodye, which hee made his owne, did suffer: therefore it is sayde, the worde it selfe suffered for vs.

And

And heereof it is, that all the workes, and benefites of redemption in Christe, are counted divine, infinite, sauing, and so inestimable: that unto them, nothing, neither in Heauen, or in earth may be compared, as wee haue somewhat touched before.

From this fountaine, an infinite, and unspeakable consolation, to the conscience afflicted, tremblinge for the multitude of her sinnes floweth forth. For, if the death of Christe bee so precious, that there is no price of equall value, which may be compared to it, much lesse preferred before it: What should let, that it should not abound farre aboue the heape of my sinnes, al- though* exceeding.

* Or albeit they exceede in number, greatnessse, &c.
Rom.5:20

Whereof Augustine saieth: The mercy of GOD is much greater, then the miserie of all sinnes.

And Paule saieth: VVhere sinne did abounde, there grace did superabound.

Of the fifte point or Chapter.

IN THE FIFT PLACE, we haue proponed of Christe: that he is, the Sauour of Mankinde: And in what manner, he executeth the busynesse of Mannes saluation. Although, in the matters before handled, we haue oftentimes touched somwhat, concerning this parte: yet notwithstanding, a iust explication of eche article, as it was conuenient, hath not her-

The way of life.

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thervnto beeene accomplished. Therefore I will
now speake of these things more at large: and,
first, I will recite the testymonyes of the scrip-
ture, whiche testifie, Christe to be the Sauiour
of the worlde: furthermore, I will declare, how
he is the Sauiour of the worlde.

Moses saith: The seede of the woman shall crush the Serpents head: (that is to say) CHRISTE shall destroy the woorkes of the Deuill, and deliver man, from SINNE, DEATH, DAMPNATION, and HELL, and shall iustifie, quicken, blesse, and bring them into the KINGDOME of GOD. Gen. 3.

After the same manner, GOD speaketh to Abraham: In thy seede shall all nations bee blessed, (that is to say) shall bee deliuering from all malediction, and sauad.

And, the Angell Gabriell sayth to Ioseph:
Thou shalt call his name I E S V S, for hee shall sauie
his people from their sinnes.

In like manner, the Angell to the Sheepe
heards: Beholde, I shewe vnto you great ioy: this
day is borne vnto you a Sauiour, whiche is Christe
the Lorde, in the citie of Dauid. Luke, 2:10

Paule also, 1. Timo. 1. sayth: This is a sure saying, and worthy of all receiuing: that Iesu Christe came into the worlde, to sauе sinners. And what shoulde I bring many testimonyes: the whole scriptures every where affirmeth, Iesu Christe to be the Sauiour of the worlde.

But, by what meanes then, doth Christe declare himselfe to be the Saviour of the worlde, and the redeemer of mankind? or his wod vno

P. This

The way of life.

This thing is seene, cheefely in ffeue benefites towardes vs, namely:

First, in giuing vnto vs, the true vnderstanding of the wisedome of saluation, of whiche wee were destitute.

Moreover, in taking away our sinnes, wherewith we are laden, and oppresed.

Thirdely, in imputing Righteousnesse vnto vs, whiche, of our selues we could not haue.

Fourthly, in sanctifying, and regenerating vs, by his holy spirite, so, that wee which were the children of wrath, may become the children of GOD.

Fiftly: in deliuering vs from the paines of hell, whiche we had deserued, and in giuing vnto vs the possession of everlasting life, whiche he, by his owne death hath purchased for vs.

Of these ffeue benefites, wherby Christe perfourmeth the whole woorke of our redēption, and bringethit to perfection: I will brefely, out of the holy Scripture, adioynē a more plentifull explication.

The firste benefite.

John.1.

Concerning the first benefite of Christ, namely, that hee giueþ vnto vs the true vnderstanding of the wisedome of saluation: whiche, by the shapnesse of our owne wit or reason, we are, by no meanes able to attaine vnto: the Euangelist Iohn speaketh in these wordes: No man hath seene GOD, at any time, the only begotten sonne, whiche is in the bosome of the Father.

The way of life.

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Father, hee hath declared him vnto vs. **This wic-**
doine Zachary calleth: The knowledge of saluati-
on, for the remission of sinnes, by the bowels of the
mercy of **GOD**. **And Christ saith:** This is eternall ^{Luke. 1.} ^{robo. 1.}
life: that they may knowe thee to be very **GOD**, and
whome thou hast sent **I E S V S C H R I S T E**.

All the wisedome of the worlde, compared
to this wisedome, is none at all, or, as if a man
would compare one small drop, with the whole
Ocean, or a small grauell stone, with the sands of
the whole sea, or the whole worlde. For what
cōparison shall there be of a thing momentany,
to a thing everlasting? Or of a thing humane, to
that which is deuine? This heauenly wisedome,
namely: The moste sacred Gospel, is that Perfecte
Wisedome, which wee boaste our selues to haue,
of our **Lord**, and **Saviour Jesu Christe**.

The seconde benefite.

Touching the seconde kinde of the be-
nefites of Christ, namely: That he taketh
away the heape of our sinnes, wherewith
we are oppressed: John Baptist preacheth **Io. 1.** Be-
holde the Lambe of **GOD**, whiche taketh away the
sinnes of the world: (that is to say) this **I E S V S**
will offer that sacrifice, wherby he wil make sa-
tisfaction, for the sinnes of the whole worlde.

But, that we may come to a fuller knowledge
of this testimony of Iohn, concerning Christe: I
wil heere vnder set downe the questions, which
the woords them selues doe minister.

P. ii.

first,

The way of life.

First, VVhy Christe is called a Lambe: And
wherfore he is surnamed the Lamb of G O D.

Secondly, VVhat this Lambe doth.

Thirdly, For whose cause he doth.

There be two reasons, why Christe is cal-
led A L A M B E: The first is, that Iohn might
put the Jewes, and vs in minde, of bothe these
thinges, namely of the shadowe, which went be-
fore in the olde Testament: and the fulfilling of
the promise(which, Iohn calleth (The Trueth) in
the newe Testament.

Hebr. 10. Paule sayth: The lawe hath the shadow
of good things to come, but not the very Image of
the things themselves, (that is to say) The trueth,
or fulfilling of the promise.

Therefore, the Lambe of the Jewes Passeo-
uer, in the lawe, was, bothe, a putting them in
remembrance, of benefites receiued, and also a
warning, and shadowing of a thing to come. For
as it admonished the Jewes, that euен as the
sacrifice of the Lambe in Aegypte beeing fini-
shed, the people went out of Aegypt, and were
deliuered from bondage: so it signfyed, that by
the sacrifice of Christ, mankinde should be recon-
ciled vnto G O D, and brought vnto libertie.

The name of the shadowe, (that is to say) of
the Lambe, is therefore attributed vnto Christe,
the Trueth: that it might be knownen that Jesus
Christ is he, whom the paschall Lamb in y olde
Testament did shadowe. For, it is a thing custo-
mable in the Scriptures, to gine one, and the
same names, to the signes, and the things signi-
fyed:

fyed: that by conference of the shadowe, and the trueth, we way the more fully be instructed.

So, the Rocke, whiche was a shadowe of Christe, is attributed to Christe: because in him, the trueth, which was shadowed by the Rocke in the wildernes, is fulfilled.

The Sacrifice, which was onely a figure of the cleansing sacrifice, then to come, was called, *ΙΑΝΟΣ*, (that is to say) Propitiation, which name, bothe by Iohn, and Paul, is attributed to Christ, who alone offered the true propitiatory sacrifice.

Moreover, when Iohn calleth Christe a L A M B, he signifyeth, that he was to be killed for sacrifice. And so Iohn, in one worde expressed the end of all the sacrifices of the law, namely, that they shoulde shadowe the sacrifice of Christe: and, which beeing finished, all the sacrifices of Aaron, should cease. Therfore, he saith: Beholde the Lambe of G O D. As though he shoulde say: ye Jewes haue hetherto many yeeres past offered the Paschall Lambe, but, beholde this is, that true, immaculate, and pure Lamb, with out all faulte: whiche is woorthyly called, The Lambe of G O D: because hee is a Sacrifice sufficient, for the sinnes of the whole world. Therfore, rightly sayd Bernard: VVho could better take away sinne, then hee, in whome sinne falleth not? He without doubt, is able to wash mee, who, as it is manifest, is not defyled: Let this hand wipe mine eye couered with dyrt: which hand alone, is without dust.

We haue said, why Christe is called a Lambe:
P.iii. and

Iohn. 1.

and cheefely, why hee is called the Lambe of G O D . Now it is to be opened in few wordes: VVhat this Lamb hath done. Beholde (saith Iohn) the Lambe of G O D , which taketh away the sinnes of the world: (that is to say) That Lamb of God this I E S V S , namely, which is to be offered: by his death and passion taketh away the sinne of the world, (that is) dischargeth the worlde from sinne, which he translateth into him self, that, by the inirit of his sacrifice, that is, of his passiō and death, he may abolish the same. And so vpon this Lambe of G O D , our Lord Iesus Christe G O D , and M A N , are caste the sinnes of the whole worlde: that as he alone shoulde sustaine the guiltinesse, so the same shoulde also susteyne the malediction. For albeit that Christ was free from fault: yet notwithstanding, the guiltines, and payne, hee, in very deed, received into him selfe. And this is that which Esay sayth: Hee hath layde all our iniquities vpon him.

Esay. 53.

Therefore Paule, calleth C H R I S T (A C C V R - S E D ,) or (EXECRATION) when hee sayth: *Galla. 3.* Christe hath redeemed vs from the curse of the lawe, beeing made A C C V R S E D F O R v s . Herevnto also it maketh when he nameth hym (Sinne), when he sayth: *2. cor. 5.* Him whiche knewe not sinne, he made S I N N E F O R v s : that is to saye: G O D hath so embased his owne Sonne: that he shoulde be counted, in the sight of G O D , guiltie of all sinne: that we might bee indowed with his rightheousnesse, whereby wee might be reputed righteous, in the sight of God.

By

By these things already saide, it may easilly be perceived, what is to bee thought of the death, and passion of our Lord Iesu Christe, which in one word and other, I wil shew more at large.

CHRIST him selfe. *John 17.* with his owne voyce, (beeing now ready to suffer,) explicateth, what manner of work his passion is, when hee saith: I sanctifie mine owne selfe for them, that they also might be sanctified in the truth. I sanctifie, saith he, that is, I beeing seperated from sinners, by perfect purenesse: and ioyned vnto God by perfect loue, and obedience, doe offer vp my selfe to the father vpon the Altar of the Crosse, through the eternall spirite, for a sacrifice of pacification, that by the merit of my sacrifice: the people beleving in me, might be seperated from the defiling of þ worlde, might be ioyned vnto God, through a lively faith, and so offred, for an holy sacrifice, that they might be truely sanctifyed for euer. In this manner CHRIST speaketh in this place, of his passion, which he defineth to be a Sanctification: (that is to say) A holy oblation, of himself for the Disciples: that is, for All which shall beleue: that they by the merit of his passion may be sanctifyed, as an holy sacrifice offred vnto God.

Let vs therefore, in fewe woordes conclude, what is to bee considered, of the passion of Christe, namely: That it is a sacrifice propitiatorie, wherein, the Sonne of GOD offered vp him selfe to the Father: that he might merit for all which beleue in him, eternall sanctificatiō, deliuernace from sinne, and death, eternall, and euerlasting Saluation.

And

And so, in this definition is confayned, that which may be answered, to every of these seuen tall questions: VVho offred? The everlasting Priest I E S V S C H R I S T. VVhat offred he? Hym selfe. VVhere offred he? In the Altar of the Crosse, by his moste bitter passion and death. To whome offered hee him selfe? To the father, whose wrath, (by the merite of his precious sacrifice,) he pacifyed. For whose cause did hee offer him selfe? for man. VVho shalbe partakers of this offering? All, which beleue in him.

Because we haue heard, what this Lambe hath doone, namely, that he hath receiued into him selfe, the sinnes of men, and hath made satisfaction for them: Let vs nowe discusse this worde, (O F T H E V V O R L D). Iohn saith not: Beholde the Lambe of G O D, which taketh away the sinnes of man: but, which taketh away the

He meaneth, that the passion and sacrifice of Christ, whereunto the price of the oblation of I E S V C H R I S T E, doth stretch it selfe.

There haue beene in time past, and are also at this day, two sortes of men, whiche by teaching falsely in this place haue sowlely offended. Of these, the first are, which are of opinion, that the passion, and sacrifice of Christe profiteth not all

professed to all sinners, and for all sinnes whatsoeuer (of his parte) indifferently & sufficiently: though, indeed, The elect penitent beleue only can, and doe receive and injoy it effectually and auayleably. According as the Schoolemen say (and the best learned like, and allowe of it) Christus passus pro omnibus sufficientur, sed pro electis efficienter &c. To say, Christe suffered for all sufficiently, but for the elect (only) effectually or auayleably &c. This is the Authors iustified meaning, in many places of his worthy woorkes els where. Though here, in wordes, hee seemeth somewhat harsh and harde: and is warelly to bee readde,

John. i.

men, but a certaine fewe peculiar elected. Another kinde of them is: which suppose that there be certaine sinnes, which, euен by the merite of the death, and passion of Christe, cannot be remitted. These two false, and erroneous opinions I will in this place brefely refute, and throwe downe by manifester testimonyes of the woord of GOD.

They, whom I named in the first place, are Stoickes, and such, as going about to faine tables of desteny out of testimonyes of the Scripture, not rightly vnderstanding, doe teach, that GOD hath created men, appoynted partly, to eternall Salvation: partly, to eternall condempnation, howsoeuer, they either beleue, or liue. This peruerse opinion, is, not onely blasphemous against GOD: but also seduceth many: that either they despaire of the forgiuenesse of their sinnes, or nourish securitie: thinking it to bee a matter of no force, how they liue, soasmuch as they attaine salvation, because, that they are elected. Against this opinion is to bee set, The mercifull will of GOD, which hath made man, after his owne Image, and hath promised to Adam, the restoring againe of the same.

Of this will of GOD, the Prophet speaketh in these woordes: As surely as I liue saith the Lord GOD, I will not the death of the vngodly, but that the vngodly should bee conuerted, from his way and liue. Therefore, if that these woordes, that GOD will not the death of a sinner, bee true, of which thing, there is vtterly no doubt: It must,

M.

of

of necessitie, bee false, that they say, That GOD hath destinated certaine to saluation, certain to condemnation, and that, if we respect the counsaile of the creation, & redemption of mankind. For, as farre forth as appertaineth to the rebellion of man: there it is said, that GOD hath created many to condemnation, whome notwithstanding, hee would, should haue beeene converted, should haue sought and obtained saluation.

For, euuen as an earthly father, is in such wise affected towarde his children, that he woulde haue every one of them, to come to christnes, & be honest, and worthy successors to him of his goods, and substance, and yet notwithstanding, beeing made frustrate of his hope, findeth the stubbernesse, and disobedience of them, whereby they also at the length, do cast them selues with great ignominie into destruction, and some infamous kinde of punishmente: Of this father it may be said, that hee hath brought vp children, kept to this so great mischeef, (not, that the will of his purpose, was not farre other) but that the children through their owne rebellion, haue called this mischeef unto them selues.

So GOD verily, would haue all men(made after his owne image) to be sauied: but, if any of these being rebellious wil not imbrace his word, and, by faith, be converted, but favouring securtie, and madnesse, doe dye in their owne wickednesse: those, God, suffereth to perish, that they might sustaine the iust punishmentes, aswell of their owne offences, against þ law of God, as also

of

of their contēpt of attayning saluation through Christe. Here we may say, with the scripture: That God hath created such rebellious vntirists, to eternall condemnation, not, that he is delighted, with their destruction: but, that, they through their owne malice haue drawen y same vnto themselves, preferring the vanitie of this world, before the grace, & mercy of God, in Iesu Christe. Of this eternall & vnmouable will of God: Paule speaketh on this wise: GOD would haue all men saued, & come to the trueth, for there is one GOD, and one Mediatour between GOD, and MAN, euen the man Iesus Christ, which hath giuen himselfe a redemption for all men: And Peter saith: GOD is longe suffering, whitch would haue no man loste, but will recyue all men to repentaunce.

What can be more plainly spoken: And, what shall he be that dare set himself against this? If God therefore, would haue no man perish, but wold haue all men, by the knowledge of y truth to be saued, their vptruth is manifest, which say, God would not haue all men saued, but hath created many to everlasting damnation. But, that our coscences may the more comodiously be assyured out of y word of God, touching this fatherly will of him: I wil set downe, sone most firme arguments, which may abundantly assure vs, of the fauour of God, which stretcheth it selfe to all men, in every place of y earth, without al respect of persons, regions, seres, & outward conditiōs.

The first Argument is, The vniuersall comandement of GOD: Vnto all men: GOD himselfe speaketh

Q.ii.

speakeſt

Matth. 3.

Mar. 16.

Matth. 11.

Mar. 16.

speakeſh with hiſ owne voyce from Heauen, and ſayth: This iſ my beloued Sonne, Hearc him. And Chriſt ſendeth foorth hiſ Diſciples into all the world, with thiſ commaundement: Goe yee into all the world, and proclayme the Gospell to euerie creature, (thatiſ) To all men. Who then iſ ſo impudent, that hee dare ſay, GOD in Deede, hath commaunded all men, that they ſhoule heare the Gospell; but in the meaneſeon, hee would certaine to be ſaued by faith, but certaine to be hardened, and condeinpned? They which doe ſo think of God, doe make him worse, then any Tyrant, whiche ſhoule commaund thiſe thiſe which he neither willeth nor thinceth: and thiſ iſ to haue two heartes, which GOD him ſelfe, highly deteſteth, and hateth.

The ſecond argument, iſ, The free, and vniuersall promise of GOD. Come vnto mee (ſayth Chriſte,) all which labour and be heauily laden, and I will refresh you. Likewise, Hee which ſhall beleeue and be baptiſed, ſhalbe ſaued: but he which beleeueth not ſhall be condemned. And Paule ſaith: Euery one whiche beleeueth ſhall not be confouned. Heereunto iſ to bee referred the whole miſtery of the Gospell, which iſ therefore iſtituſed of GOD, to bee in thiſ worlde, that by thiſe, men might be brought vnto y true knowleſe of God. Chriſte him ſelfe confelleth, that he came into thiſ worlde, to ſaue ſinners: The Sonne of man (ſaith he) iſ come to ſecke, and ſaue that which was lost.

The thiſ argument is taken, Of the price of the

the Passion and death of Christe, whiche sufficeth
 for the sinnes of all men: He hath giuen him selfe,
 a redemption for all men. John saith: Beholde the
 Lambe of G O D which taketh away the sinnes of the
 worlde. And Christe himselfe sayth: I, when I
 shall be lise vp from the Earth, will drawe all men
 vnto me. Therefore Paule sayth: Grace aboun-
 deth aboue sinne: because the precious sacrifice of
 Christe, is esteemed of so great force, that it wi-
 peth out all sinne. Rom. 5.

John sayth: Christe is the propitiation for our
 sinnes, and not for ours only, but also for the sinnes
 of the whole worlde. 1. John. 2.

The fourth argument, whiche assureth vs
 of the will of G O D, is: The sealing of Grace,
 which is done by the Sacrament of Baptisme.

Goe ye (sayth Christ) and teach all nations, bap-
 tizing them: In the name of the Father, and of the
 Sonne, and of the holie Ghoste. This sealing hee
 hath constrained with his power, and presence in
 this worlde. Of the first he sayth: All power is
 giuen vnto mee, in Heauen, & in Earth. Of the last,
 when he sayth: Beholde I am with you, vnto the
 ende of the worlde. If therefore we looke back,
 to the power of Christe: hee is able to bringe to
 passe all thinges, what so euer hee will, in Hea-
 uen, and in Earth: Againe, if we looke vpon the
 commaundement: Christe willetteth, all nations
 to be baptised, that this might bee a testimonie,
 that God will reiuit sinnes, to all those whiche
 beleue, and turne them selues vnto him.

To conclude, if we fasten our eyes vpon his
 presence

M.iii.

presence: Christe hunselle will appeare heere, who, baptising with the holy Ghoste, woorketh that inwardly, which, the water, outwardly applyed, doth signifie.

By foure vnnouable arguments, therfore, we haue proued, this to be the wil of GOD: That he would haue all men to be sauied, as many as turne them selues vnto him, by faith in Jesus Christ. Whosoever therefore inwardly regardeth his saluation: let him stedfastly rest in this will of G O D, which God hath not onely manifested in his woerde: but also, by many meanes effectually proued and shewed.

Let vs therfore conclude, that they teach false-
ly, which to the slaudring of the death, and pa-
ssion of Christe: doe say, that his sacrifice made
for the sorgiuenesse of sinnes, is not profitable
for all men, but for a certaine few elected.

The second error is, of those, which defend
that there be certaine sinnes, which cannot bee
remitted, for the mirite of the passion and death
of Christe. To this opinion these wordes of
Paule are contrary: VVhere sinne did abounde:
there Grace in Iesu Christe, did superabound. Like-
wise Iohn, when he affirmeth, Christe to take a-
way the sinnes of the worlde: giueth to vnder-
stante, that the sacrifice of Christe is of farre
greater force to sauie: then the sinnes of the
whole worlde are to destroy. Therefore let vs
thinke, that there is no sinne greater: then to
thinke, that there is any sinne greater then the
grace of G O D in Iesu Christe.

Rom. 5.

Such

Such was the sinne of Cayne, who beeing overcome with the conscience of his wickednesse, and despayring sayde: Greater is myne ini-
quitié than that it may bee forgiuen. Gen 3. But rightly doeth Augustine aunswere him. Thou lyest Augu. Gen. Cayne, for the mercy of God is greater, than the misery of all sinne.

He therefore argueth God of vntrueth, who soever despayreth of forgiuenesse, for the heape, and greatnes of his sinnes: he contemneth the othe of GOD, who by an othe confirmeth, That hee will not the death of a sinner, but that he should be conuerted and liue. For, when GOD beholdeth thy sinne, he therewithall considereth that an infinite price is payde for the same, namely, the Lords passion.

From whence also pceeedeth that boyce of the conscience, reioycing in Bernarde, concerning the remission of sinnes: I holde (sayth hee) a moste strong argument, THE PASSION OF THE L ORD: for his voice was of much more force, than the boyce of the blood of Abell, crying in the heartes of the elect, the forgiuenesse, of all offences. For, hee was betrayed for our sinnes, neither is it to be doubted, but that his death is myghtyer, and of more force unto good, then our sinnes unto euill.

I haue sinned (saith Manasses) aboue the sande of the Sea: but thou, (O L ORDE) according to thy greate mercie, shalt saue mee though, vneworthy.

But heere some body may object, and say: I haue

Such

The way of life.

haue oftentimes promised amendment of my life, and yet notwithstanding, wittingly, and willingly, I haue againe oftentimes sinned: and doone against my conscience.

To this I aunswere thus: This kinde of sin is, in the sight of God, horrible, and dangerous, and many, for the same are condeyned, as Saule and many others, who, by sondaine death are caught from hence, without repentaunce: but notwithstanding: Grace, in our Lorde Iesu Christe, aboundeth aboue, bothe this, and all the sinnes of the whole worlde. For, whosoever doe rise againe from sin, by earnest repentance: they all, for the death, and passion sake of Christe, doe obtaine forguenesse of sinnes. This temptation did so assaulte the Jewishe people, that despayringly brusting foorth into this boyce, they cryed out, in *Ezechiel 33* Our sinnes, and iniquities, are gone ouer vs, and wee are waxt faynt in them, How then can we liue? Tell them, sayth the mighty Lorde: As truely as I live, I will not the death of a sinner, but that he be conuerted, and liue: Turne ye, turne yee from your most wicked offences, O yee house of Israell, wherefore will ye dye?

Whosoever therfore is afflicted with the conscience of his owne wickednesse: let him remembver the greatnesse of the mercy of G O D, exceeding all h̄ works of God: Let him consider, that the will of God is, not to will the death of a sinner, but his conuersion, and life: Let him beholde the rausome, throughtly payd by Christe, which is farre greater, than the sink of all the sinnes of the

Rom. 5.

1. John. 2.

Ezechie. 18.

whole worlde: Let him consider the examples of such as haue beene turned, after moste horrible offences: as the example of the Theefe, of Manasses, and of many other. Let him beware, leaste vnto the greatness of his sinnes, he ad desperation: wherby, the trueth of God is denied: than the which sinne doubtlesse, none can be more greeuous. And so let him approche to the Throne of Grace, and with an earnest heart, for Christ his sake, aske forgiuenesse: neither let him ceasse, by faithfull prayer to knock, before that he feele in his heart, an awnswere to be givien him, by the holie Ghoste: which thing without all doubt shalbe accomplished, so that he cast from him, earnestly, the purpose of sinninge. When the minde is, by this meanes strengthened, perceiving the awnswere of God, by the consolations of the heart: then, a confirmation by the voice of y^e Ministers of the Gospel, and the vse of the Lordes Supper, is rightly required. But, he which asketh forgiuenesse, and neverthelesse keepeth still a purpose to sinne: is a damned hypocrite, which thinketh, God to bee like to himselfe, as which shoulde be moued, and delighted, or els deceived through hypocrisie.

To the same as long as he shal be such a one: aswell the absolution, by the ministerye of the Church, as also the vse of the Lordes Supper, doth stretch to his greater dampnation, so farre of it is, that he shoulde hope, that any commodity shal thereof come vnto him.

R. Of

Of the sinne *Irremissible*, com-
monly called the sinne against
the holie Ghoste.

But, what is then to be saide, touching Christ, which maketh mention, of y^e 12. of Marc. of a sin not to be forgiuen: when he saith: All sinne & blasphemy shalbe remitted vnto men: but the blasphemy against the spirite, shall not be forgiuen, neither in this worlde, neither in the worlde to come.

In like manner Mar. 3. Verely I say vnto you, that all sinnes, and blasphemies shall be forgiuen to the children of men: but he which shall blasphemē against the holy Ghoste, shall never be forgiuen, but shall be guiltie of eternall offence.

1. John. 5. He which knoweth his brother to sinne, a sinne not vnto death: let him aske, and life shall be giuen him, for him, which sinneth, not vnto death, there is a sinne vnto death, for the which (say I) not that a man should pray: All vnrigheteousnesse is sin, and there is a siane not vnto death.

Hebr. 6. It is impossible, that they whiche haue beene once lightened, and haue tasted of the heauenly gift, and haue beene made partakers of the holie Ghost, and haue tasted of the good worde of G O D, & of the power of the world to come: If they fall away, (and as touching the selues crucifie the sonne of God againe, and make a mock of him) that they should be renued againe by repentance.

Heb. 10. If we sinne wilfully, (that is to say, If any

any doe fall away from Christe) after the knowledge of the trueth received: there remaineth now no more sacrifice for sinne.

1. Tim. 1. I, which before was a blasphemer, and a persecuter, & reprochful, haue obtained the mercy of GOD, because I did it ignorantly through vnbeleef.

These testimonyes of the holy Scripture, doe speake of a certaine kinde of sinne, which, (neither in this world, neither in the world to come) is forgiuen.

This sinne is commonly called, THE SIN AGAINST THE HOLY GHOSTE. Of the same, divers, doe speake diversly, and do therby draine many into desperation: whiles beeing vncertaine, they knowe not, what they shall beleue, or doe. Yea, many supposing themselves to bee guiltie of this sinne, are vexed in their mindes, and beeing intangled in horrible sorrowes of conscience, doe liue without repentaunce. But, he whiche shall diligently consider the scripture, and conferre amongst themselves, those things, which in the holy Scriptures are expressed, touching this sinne: he shal easly understand, what the substance, and difference of this sinne is. I will therfore explicate, the places of Scripture euern nowe cited, and thereout I will conclude, and drawe forth, a plaine, and full definition of this sinne.

EIRST, the saying of S. Iohn distinguis-
eth, THE SINNE VNTO DEATH, *1. John. 8.*
(which is otherwise called, the sinne against
the holy Ghoste) from other sinnes.

R.ii.

All

πᾶσα
αδινα.

ανασ.

Matth. 12.
Mar. 3.
Luke. 16.

Actes. 2.

All vntighteousnesse (saith hee) is sinne, but not vnto death. Item: If any man sinne, wee haue an aduocate with the father, which is Iesus Christe the righteous, and he is the propitiation for our sinnes, and not for ours onely, but also for the sinnes of the whole worlde. Whiche two testimonyes, doe abundantly teach vs, that the Sinne against the holy Ghoste, is not a transgression of the Lawe of God, (that is to say) of the Decalogus. For, the word of (VNRIGHTEOUSNES) which Iohn, in this place, vseth: doeth signifie, what soever is committed against the lawe, which Iohn, verely, calleth sinne: but, not vnto death, that is, not against the holie Ghost. Therefore, heere hence we conclude: That, the sinne against the holie Ghoste, is not any transgression of the lawe of God, neither vniuersall, nor particular, albeit, otherwise, the leaste offence whiche is committed against the lawe (through his owne nature and malice) deserueth death everlasting.

But Matthew and Marke doe shewe, that the matter of the sinne against the holy Ghoste, is THE CONTEMPT OF CHRISTE, AND HIS GOSPEL. But yet in that, this sinne is not finished: For Peter in the day of Pentecost, received 3000. men repenting, which, had before persecuted Christe, vnto the death of the Crosse.

Paule therfore maketh a difference, betweene two sortes of men persecuting Christe: One, of those whiche doe it ignorantly: The other of those

Those, whiche knowe, them selues to doe euilly,
and wickedly. I (saith Paule) was a persecuter,
and blasphemous against Christe: because beeing
ignorant, I did it through vnbelieve. After this
manner, others also, haue persecuted Christe,
and his Gospell, and yet notwithstanding haue ob-
tayned mercy, because they doe it ignorantly,
through vnbelieve.

Furthermore, Paule, to the Hebrues sheweth,
what goeth before this sin, before it be commit-
ted: namely, To haue bene illuminated by the holy
Ghoste: To haue had the true knowledge of the
person, and office of Christe: To haue tasted the
good worde of GOD: And to haue beene partaker
of the holy Ghost. The Turke, & the Pope, which
otherwise are execrable sinners: (forasmuch as
they never possessed the holie Ghoste,) haue no
such sinne, whereby the testimony of the holie
Ghost, by whome the trueth of the Gospel was
sealed: is caste foorth of their hearts.

Therefore Paule also sheweth in whome this
sinne is: so, that he is to be sayd guiltie thereof,
which hath not onely, beene abundantly taught,
and lightned in the true doctrine of the Gospell
of saluation: But also, which manifessly setteth
himselfe against Christe, and obiecting against
him, the reproch of his crosse despiseth him, and
with all his power persecuteth his doctrine, nei-
ther can abyde the name of him: but ascrybeth
the woorkes of Christe vnto the Deuill, as the
Pharises did, to whome Christe imputeth this
sinne of blasphemie, against the illumination of

B. iii.

The

the holie Ghoste. for the Pharise, albeit, they had beene taught concerning Christe, by many prophecies, and were moreover conuictid, by the doctrine, & miracles of Christe: yet notwithstanding they witting, and willing, did persecute Christ, and his gospel, whiche, by the lightening of the holy Ghost, they knew to be of God: and, that which is more, they beeing rebellious, did not only oppungne Christe, by quarrellinges, tyranny, and hypocrisie, setting themselves agaist his word, whiche to be true, their owne hearts did testifie: but also trusted to their owne righ- teousnesse, and heape of sacrifices, reiecting the righ- teousnesse, and sacrifice of Christe, which sacrifice alone, taketh away y sinnes of the world.

What the sin
against the
holy ghost is

Heereof therfore, we conclude, that the sinne against the holie Ghost, is not a transgression of the Decalogus, nor the contempt, or persecution of Christ, and the Gospell, through ignorance & in credulitie: but, one is then said to sin against the Holy Ghost: VVhen (through wilfull rebellion) he setteth himself against Christ, being truely knownen beofore: and departeth from the Gospel, which (by the holy Ghost illuminating him) was sealed in his heart: And persecuteth the Church: with a confidence of his owne righ- teousnesse, and sacrifices, the sacrifice of Christe (which alone is the cleanser of sinne) beeing F I N A L L Y reiectid and contemned.

Why it is
called the sin
against the
holy Ghost.

This is the ful definition of the sinne against the holy Ghoste: which hath therefore obtained this name: because, that the man whose heart was before illuminated in the true knowledge of

The way of life.

III

of Christe, by the holy Ghost: doth now set hym selfe against the holy Ghoste, and expelleth hym from hym, and attributeth his workes vnto the Deuile. For what cause this sinne is not forgiuen: Paule weweth to þe Hebrewes, when he saith: There remaineth no other sacrifice for sinne: than that of Christe alone. **F O R A S I M U C H** therefore as these haue **F I N A L L Y** renounced Christe, despising his sacrifice, and trussting to other sacrifices: It is no merual, though they obtain not grace, which on ly is gauen by þe sacrifice of our Lord Iesu Christ,

F U R T H E R M O R E: If any man demaund, and say: **V V**hat if a man beeing guiltie of this sinne against the holie Ghoste, doth againe turne him selfe vnto Christe, & doth earnestly repent him of his former rebellion, and with his whole hart aske forgiuenesse for the merit of the passion, & death of the Sonne of G O D. **T O T H I S,** I answere thus with Paule: Grace ^{Rom.5.} aboundeth aboue sinne. Neither is the hugenesse of this sinne so great, but the grace of G O D in our Lord Iesu Christ, is a thousandfolde greater. And **F O R A S I M U C H** as it is moste certaine, that, G O D would not the death of a sinner, but that hee should be couerted & liue. I affirme, this sinne against the holy Ghost to be forgiuen, to all those whiche doe earnestly repent, and desire forgiuenesse, for the merite of Christe.

But heere it may bee objected, that Christe doth manifestly teache: this sinne not to bee remitted, neither in this worlde, neither in the worlde to come: therfore, this sinne seemeth to be greater, than the Grace of God. G O D forbid,
yea,

Ezechie, 28.

yea, farre of be that : It is moste firmly to bee
beleeued, that þ Grace of God, doth farre aboue
aboue the sinnes of the worlde. Why then is it
not forgiuen?

To this, Paule Hebr. 6. maketh aunswere: Be-
cause they cannot be renewed againe by repentance.
And that, for this cause: because they haue vt-
terly denied the true foundation of repentance,
namely, The sacrifice of Christe : without the
which, neither any healthfull repentance, or con-
version by faith, can be made unto G O D : neit-
her is there any other sacrifice, which (without
this alone) is able to take away sinne.

Repentance, and Remission of sinnes (sayth
Christe) must bee preached in M Y N A M E.
Wherefore, whosoeuer doth repent, and, with a
sure faith, embrace Christ, and his sacrifice, doth
moste assuredly by faith, obtaine forgiuenesse.

This sinne is therefore called I R R E M I S-
S I B L E, because, that they which commit the
saine, doe, for the moste parte continue in their
wicked purpose, and never flye to the Grace of
God, by Jesus Christ our Lord. For, he which
imbraceth the grace of G O D : hath not F I-
N A L L Y renounced the sacrifice of Christe:
which alone remaineth the cleanser away of all
sinne. These thinges I purposed, brefely to
speake concerning the sinne against the holie
Ghost, because I perceiued, many in this behalfe,
to be not rightly instructed: and fewe, hether-
unto to haue rightly iudged, and plainly to haue
written, of this matter.

The

The thirde benefite.



Thath bene spoken hethervnto, of the seconde benefite of Christe, namely: That hee cleanscith vs from all sinne: but this sufficeth not, vntesse: VVee also become Righteouse. For, inasmuch as (Righteousnesse) is, the very way to euerlasting life: no man ever obteyneth the same, but he which is Righteous. Therefore Christe saith: If thou wilte enter into life, keepe the Commaundements. But, to keepe the Commaundementes is, to declare him selfe Righteous, according to the Lawe.

And albeit, no man fulfilleth the law of God, as we, before haue shewed: neither obteyneth Righteousnesse by the woorke of the lawe: yet, the will of GOD remaineth vnmouable: That none is admitted to the possession of eternall life, but he which hath that righteousnesse, whiche the Lawe requireth.

The Sonne of GOD therefore, came into this worlde, and tooke mans nature of the virgin Mary, and made himselfe subiect to the lawe, and fulfilled the same: so, that he hath obteyned Righteousnesse by the woorke of the lawe. This Righteousnesse of Christe, GOD and MAN, sufficeth in the sight of GOD, beeing imputed to all those, which beleue in him.

For as by the disobedience of one, we all are giltie: so, we all, as many as beleue in Christe, by the righteousnesse of one, are reputed Righteous. Rom. 3.

S.

This

The

This is the saime thing whiche Paul saith, Rom. 10. Christ is the end of the lawe, to saue all those which beleue in him. The ende of the lawe, is called, THE FINAL VVIL OF THE L A VV, that those things may be done, whiche wee willeth, and commaundeth: She willeth Righteousnesse, whiche, when she hath gotten, she resteth: neither condeinmeth we any man, whiche obtayneth the same.

Christe is the ende of the Lawe, not for his owne cause: but for theirs which could not fulfil the lawe: so that he imputeth his owne righteousness, whiche he hath obtayned by the lawe, to all those which beleue in him: that the lawe can not by any right, either accuse, or condemne them. Therfore Paule saith: Christe is the ende of the Lawe, to saue all which beleue: (that is to say) whosoeuer beleueth, hath that whiche the Lawe requireth: namely Righteousnesse, which is the way of saluation.

Heerevnto it maketh, whiche Augustine saith: That whiche the lawe commaundeth: Faith obtayneth. And againe: Christe hath made our sinnes his: that hee might make his righteousness ours. Therfore, there is now no condemnation (as Paule saith) in them, whiche are in Iesu Christe, because in them, satisfaction is made to the Righteousnesse of the lawe. It is therfore diligently to be obserued, that we fulfil the lawe, but not by our woorks, but by the works of Christe, whiche imputeth the righteousness of the lawe to vs which beleue. For this cause Paul saith: V V c
arc

are not vnder the law: but vnder grace. Under the law, wee are not, because, the law findeth not in vs, what she may accuse: forasmuch as we are indowed with the righteousnesse, which she requireth. Christ hath redeemed vs from þ curse of the law, first, by deriving into himself, the paines, vpō the Altar of the crosse, which wee had deserued.

Furthermore, by fulfilling the law: and imputing vnto vs his owne righteousnesse, with the which, we beeing indowed, may appeare, in the last day righteous, when Christ cometh a righteous iudge of the quick and the dead. Of this Righteousnesse Paul intreateth 2 cor. 5. Rom. 5:9 Him which knew no sin, God made sinne for vs: that we might be made the righteousness of God in him. This Righteousnesse of G O D, is, The obedience of Christ, whereby, he satisfyeth the lawe for vs.

Therefore, when we heare, or read, That man is iustified by faith, without the workes of the law: in the sight of G O D: that is so to be taken, not, that man by þ workes of the law, done of himselfe, is iustified: but, that by faith he imbraceth Christ, who, by his own obedience, or workes, is perfectly righteous in þ sight of God, & imputeth this his righteousness of the lawe, to all those which beleeue in him. Moreover, this righteousness is called the Righteousnesse of faith, because it is imputed to the beleiving: Of Christ, because he hath satisfiued the lawe: Of G O D, because, with the same, he is pleased, and contented.

Let these things suffice to be spoken, concerning the third benefite of Christ: namely, his

S.ij.

Righteous-

Righteousnesse which he imputeth to the faithfull, whereof mention is also made before, where we haue disputed of the true vse of the Lawe.

The fourth benefite of Christ.

THE fourth benefite of Christe, is, HOLINESSE, or SANCTIFICATION. For, when Christe forgiueth vs our sinnes, and taketh vs out of the Kingdome of the Devill, and imputeth vnto vs his owne Righteousnesse, hee doth also therewith, sanctifie vs, and imputeth his holinesse vnto vs, which are made members of his body. For this cause it is, that Iohn 1. 1. calleth the company of all such as beleue in Jesus (THE COMMUNION, OF THE SAINTS.) Whereon also dependeth the article of the Symbole, when we say: I beleue in the holie Church, The Communion of Sanctes.

But not idle
talkers of
Christianitie.

Of this Sanctification, Christians may boast, against, the kingdome, and members of the Devill, so that they may worthyly say: that they haue fellowship with GOD the father, the sonne, and the holy Ghoste, and are seperated from the Prince of darcknesse (that is to say) from the Devill, and his members. VVee declare vnto you (saith Iohn) that yee also haue fellowship with vs; and our fellowship is with the father, and with the sonne IESV CHRISTE.

With this Sanctification Dauid comforteth hym selfe, psal. 86. where he prayeth in this manner:

ner: Keepe thou my Soule, for I am holie: O my
G O D, sauе thy seruant, which hopeth in thee.

Heere, first of all, David affirmeth himselfe to
be Holie. Furthermore, how this Santification
commeth, he sheweth: namely, when, by a sure
faith we rest in G O D, and trust in him alone.

For he which doth this: hee is spiritually in-
grafted into our Lord Jesu Christe, of whome
he obteineth, perfecte, and personall Sanctifica-
tion of the whole man. For, as I haue said, the
Sanctification of Christe is imputed to the bele-
uer, as Christe himselfe teacheth in 1ohn.17. I
Sanctifie my selfe (saith he) for them: that they al-
so might bee holie. This HOLYNESSE
therefore, consisteth, in the forgiuenes of sinnes:
in the imputation of the righteousnesse of Christ
in renouncing the Devil: brefely, in faith it self:
whiche taketh fast holde of Christe, with his
R I G H T E O V S N E S, and HOLINESSE.

With this holynesse of man, is also ioyned,
the holynesse of the thing it selfe, which, for the
measure of faith, hath also her increasements,
and, in some is founde greater, in some lesser,
euen as faith it selfe is greater, and lesser. For,
when man conceiueth faith by the holy Ghoste,
by whose woorkmanship he is also borne anew,
there soorthwith is felt the efficacie of the holie
Ghoste, whiche dayly innouateth the minde,
the affections, the hearte, and to bee shorte,
by little, and little, the whole life of the man. He
deliuereth the minde, by the woorde, from the
darcknesse of ignorance, from errors, and cor-

S. iii.

rupt

rupt cogitations: and afterwarde, shineth into, and lighteneth the same, with the true knowledge of G O D, with the doctrine of saluation, and good cogitations: whereby it comineth to passe, that the affections beeing purged, doe by little and little, free the selues, frō the vncleane desires of the flesh, and, by þ effectuall working of the holy ghost, are inflamed to good motions, according, as the mind it self, shalbe illuminated.

The heart of man in like case, waxeth meeke, and beginneth to molifie, and putting away that naturall stubbernesse, sprong from originall sin: it beginneth to yeeld, and obey vnto God, according to the knowledge, infused, into the hart, by the holy ghost. To this obedience of the hart, also, alwel the inwarde, as the outwarde workes of the man, are answerable. Breefely, this Sanctification consisteth, in true repentance, and in a right holy purpose: so, that the man doth to this ende direct, all the indeuours of his heart, and minde, that hee might obey God, & not to commit any thing vpon knowledge, and wilfulnes, which is forbidden of G O D: more esteeming the will of G O D, then all other matters of the whole worlde.

Furthermore, this Sanctification, is sharply assaulded with mooste greeuous temptations, as being that thing, which of mooste mightie enemies, the deuill, the flesh, and the world, is oppugned: wherby it comineth to passe, that oftentimes in this spirituall battail, of the spirit, and the flesh, the Christian feeleth the weakenes of his owne power

The secret
helpe of the
holy ghost in
our straing:
hings.

power, so that sometimes he semeth to fal vnder; yea rather to be cast downe to the grunde, and vterly as it were thrown downe prostrate: but, in the meane tyme, by the ayde, presence, and power of the holy ghost, he is lifted vp againe. After this maner David beeing ouercome of y flesh was subdued: & defiled himselfe with adulterie, and murther: but when hee heard the admonitions of the Prophet Nathan (by the working of the holy Ghoste) hee was lifted vp. The same thing doth in like case happen to many other the holy ones of GOD: so that Paule saide not in vaine: Let him which standeth take heede least hee fall. Therefore hee exhorteth the Galathians 1. Cor. 10, Chapter 5, saying: VValke in the spirit, and fulfill not the lustes of the flesh: for the flesh lusteth contrary to the spirite, and the spirite, contrary to the fleshe. And so, the life of a true faithfull Christian, is nothing else, then a perpetuall warfare: as Prosper Shoveth in his Epigrammes, when he sayth: prosper.

Unto the good, both battails sharp e,
and daungers great, are alwayes rife:

The godly minde, eke euer hath,
with whome to fight, and holde the strife.

The whiche thing dayly experiance witnesseth, and also Christ himself, when he commandeth vs dayly to pray: Forgiue vs our trespasses, as we forgiue them that trespass against vs. Salomon sayth: The iuste man sinneth scuen times in a day, and ryseth againe. For this difference is betwene, the children of God, & the children of the devill.

The

Matth. 6.

The way of life.

The children of the Devill through stubbern-
nesse doe sinne, and continue in their sinnes: but
the children of GOD, doe sinne through infir-
mitie, and are sometime seduced, by the worlde,
by their owne flesh, and by the Devill: but they
rise againe, and apprehende the right hande of
GOD the father: that is to say, they imbrace,
with a stedfast faith Iesu Christe.

The fiste benefite of Christe.

The fiste benefite of Christe, where-
unto al these former are directed, is,
FINAL DELIVERANCE, and REDEMPTION, so, that
afterwarde no manner of euill, either of the
worlde, the flesh, the devill, or any other thing,
either in Heauen, in earth, or in hel, is to be fea-
red. This finall Redemption is called in the
Scripture, SALVATION, wherevnto,
GOD, in the beginning created man, and after-
warde, by the death, and passion of his Sonne,
redeemed hym. This Salvation hath foure
conditions.

The firste is: That wee are vtterly deliuered,
from all miserie, aduersitie, and euils.

The seconde is: That heereafter, wee may not
feare of any euill to come vnto vs.

The third is: That wee obtaine so great good
things, that we are not able to wish greater.

The fourth is: That wee inioye these good
things FOR EVER: without all impediment
and

and mutation.

This Saluation with her Conditions, we obtaine in Christe alone.

These ffeue benefites of Iesu Christe already reckened: these two names, IESVS, and CHRIST, do contain. The first name, sheweth him to be GOD and MAN, and the Sauiour of the worlde. The other sheweth, by what meanes he is the Sauiour. For CHRIST, that is to say, annointed: sheweth that Christ, is A PRIEST, A KING, and A PROPHET. A Prieste, which by his sacrifice wipeth out our sinnes, by his prayer maketh intercession to our heauenly father for vs: and by his innocencie sanctifyeth vs. A Prophet, whiche teacheth vs the way of saluation: And lastly, a King, whiche taketh vs out of the kingdome of the Deuill, and leadeth vs into saluation, and ioy of life euerlastinge.

Of the sixt point or Chapter.

HE sixte thinge which I proponed, to bee knowen, of our Lorde Iesu Christe, is, of the applicacion of his benefits: namely, How wee (beeing made partakers of them) are brought vnto euerlastinge blessednesse.

Our Lord, and Sauiour Jesus Christe, being moued, through his deuine goodnesse towarde vs, and with a feruent care of our saluation: maketh vs partakers of his benefits: By the Gospell: by Faith, and By the holy Sacraments,

T,

with

The way of life.

with whiche the holy Ghoste is effectually present, and giuen. Of these three instruments ordeyned by GOD, I will speake in order.

The first is THE G O S P E L, which he hath commaunded to be promulged through þ whole circle of the worlde: by the ministerþ wherof he is effectuall, through the holy Ghost, and (out of all mankinde) gathereth vnto himselfe, a church, which he gouerneth, and conserueth, by the doctrine of the Gospel, the Sacraments, Discipline, and Ceremonies: so, that whersoever these four (the foudation beeing bncorrupt) are found found, & perfect, there must of necessitie, be the Christian congregation, although in that outward company, certaine dead members be adioyned, whiche doe boast of the title of the Church in baine.

In this his Church, Christe offereth, (by the ministery of the gospel) his Grace to all men, according to this his commaundement: Go yee into all the world, & preach the gospel to al creatures.

Item: Luke. 24. Repentance and remission of sinnes must be preached in my name, to all nations. Therfore, when thou heare st (by this voice of the gospel) forgiuenesse of sinnes, and life euerlasting through Christe, to be offred vnto thee, thinke thus in thy minde with thy selfe: Heere Christe offreth me Grace, and Saluation in his woerde, which he himselfe, by the voyce of a man speakeþ vnto me: If I therfore shall obey vnto the same, it turneth to my saluatiō: but if I shal shew my selfe disobedient to this his voyce: this hearing (vnlesse I repēt) turneth to my destruction, and

Mar. 16.

and condempnation. For, euen as a murtherer
guyltie of death, conteyning the fauour, whiche
he heareth to be offered vnto him, of a most mer-
ciful king, calleth vnto himself y more greeuous
punishment: so in like case is, any hearing the gos-
pel of grace, imbraceth not y same, is to himselfe
the authour, of heauier punishment, and condem-
nation. Diligence is therfore to be giuen of all
Christians, that with high reverence, and atten-
tion they may heare, the healthfull Gospell of
Christ, and by faith imbracing the same, declare
themselues thankful, towardes our Lorde and
Sauour Iesu Christe. I will in this place set
downe, a breefe definition of the Gospel.

The G O S P E L (as I may speake in fewe
words) is, a vniuersall preaching of Repentaunce,
and remission of sinnes, in the name of Christe. **As**
he himselfe saith: So it is written, & so it behoued
Christ to suffer, and rise againe, from death the third
day, and repentance, and remission of sinnes among
all nations to be preached in his name. **Luke, 24.**

This preaching, Christe calleth, The Gopell,
(that is to say) A ioyfull message, by the which
are offered vnto all men beleeving in him, as wel
Jewes, as Gentiles, these good things: name-
ly, deliuerance from the curse of the law, and the
wrath of G O D: Remission of sinnes: saluation,
and life everlasting, and that without all merite
of man, for his death, a passion, that whosoeuer
are made partakers of these benefites, might
with heart, mouth, and life, set forth the honour
of G O D.

T.ii.

This

This definition of the G O S P E L , contay-

1. neth foure members: The first is: The vniversal commaundement of G O D , to all men, which who so will not heare, contemneth God, and maketh himselfe giltie againe, of death euerlasting.
2. The second is: That as the Gospel doth offer vnto men, forgiuenesse of sinnes, righeteousnesse, saluation, and eternall life: so they, whosoever shall not receiue the same, doe remaine in sinne, vnrighteousnesse, condemnation, and eternall death.
3. The thirde is: That these benefits are offered freely vnto all men, without al respect of persons, nations, and humane conditions. For Christe would haue all men saued, as many as desyre to obtayne saluation, leaste any shoulde despayre, eyther for his owne vnworthynes, or multitude of his sinnes.
4. The fourth sheweth, To whome these good things doe come: namely, to those, which in a trus fayth, turne them selues vnto G O D , as now shalbe further said touching the same. Let these things suffice concerning the firste instrument, namely, the G O S P E L L , by the ministerye whereof G O D offereth saluation to all men. It is at large saide before, How the lawe is to vs, a Scholemaister vnto Christe, whiche deliuereth vs from the curse of the lawe.

The seconde meane whereby Christe applyeth his benefits vnto vs is F A I T H . For, euen as on Christes part, the Gospell is in steade of a hand, by which he reacheth forth his benefits vnto

Galla, 3.

Unto vs: so, on our parte, Faith is in place of a hand, whiche receiueth Christe, beeing offred, with all his benefits.

But, that it may bee vnderstoode, what the true nature of Faith is, I will first set downe so manifest a definition of the same, that Doubte may be lefte unto no man, what the true, and Christian faith is.

Furthermore, I will rehearce, the naturall properties of Faith, by whiche euery one may easely perceiue, whether he hath the true, and naturall sayth, or no. When Iohn Baptist pro-^{John.3.} nouneth him which beleueueth in the Sonne, to haue eternall life, he giueth warning, that the same is not els where to be sought. For hee which hath the sonne, hath the way to euerla-
sting life. The sonne is the VVay, as he himself saith: I am the way. Moreover, He which hath the Sonne, hath the gate of life, according to that saying: I am the doore. Furthermore, hee which hath the sonne, hath the merit of eternall life. For, the sonne did not merit eternall life for himselfe, to whom, by right, it was due: but for his, (that is to say) for those whiche beleue in him. Besides this, he which hath the Sonne, hath with the Sonne all things. For, he which spared not his owne sonne, but gaue hym for vs all: how shoulde hee not also give vs all things with him? To conclude, hee whiche hath the sonne, is one with him: therfore, it can not bee, but he is veryly, and with the Sonne heire of eternall life. He which hath the sonne, hath eter-
^{Rom.8.} nall

C.iii.

hall life it selfe, as hee himselfe sayth, I am the lyfe.

John. 3.

Therefore, whether thou seekest the way of life, or, the Doore, or, the merite, or, the fountaine, and Lord, or everlasting life it selfe: thou haste every one of these in the Sonne, when thou beleueuest in him. And contrarywise: Hee which beleueueth not in the Sonne, shall not see life, but the wrath of GOD abydeth vpon him.

Heereby we may esteine, what the excellencie, and utilitie of Fayth is, whiche no man can obtayne, but hee, whiche beeing first admonisched (by the Lawe) of his sinne: doth feele the greatnesse of the anger of GOD, and iuste condeynpnation.

Therefore, the Scripture teacheth vs to be sorry for our sinne, so that we would, that we had never sinned, or offended GOD: and that we should feele, a true greefe, & sorrowe of heart for our sinnes committed. Hee which is gone so farre forwarde, hee at the length rightly acknowledgeth, how ioyfull that message of the Gospell is, which offereth to the beleueers, Remission of sinnes, the fauour of GOD, Righteousnesse, and life everlasting.

But, what is F A I T H? These two manners of speaking, namely: To beleue in Christ: And, To beleue in the name of Christ, will plainly declare vnto vs, the substance of Fayth.

The former sentence, namely, To beleue in Christ, sheweth Christe onely to be the obiect of Fayth, or sure confidence: so, that Salvation is not

not to be hoped for, but in him alone.

The latter, nainely, To beleue in the name of Christe, sheweth the qualitie of Fayth, (that is to say) that our confidence in Christe, shoud be such, as his name is in the Gospell, and as his doinges are, whiche testifie of him.

When as Christe therefore is, in the Gospell named the Sauiour of all whiche beleue in him, very GOD, very MAN, one true and eternall person, and, the Lambe of GOD, taking away the sinnes of the worlde: And many examples doe testifie, that the doinges of Christe, doe aunswere vnto this honourable name, (as the example of the Theefe vpon the Crosse, the example of Mary Magdalen, of Paule, Peeter, and innumerable others) it appeareth: **that, true Fayth in CHRISTE is,** A lively, and constant confidence of the heart, whereby it is surely decreede, that CHRISTE is the Sauiour of all those whiche beleue in him, as hee whiche is able to bring to passe all thinges whiche hee will, as GOD: whiche wylleth the beste vnto vs, as MAN, by the societie of nature ioyned vnto vs: whiche muste, as the Mediatour betwene GOD, and vs, appointed of the Father: whiche hath giuen himselfe a pryce of redemption for vs, that euery one whiche beleueth, might bee cleansed from Sinne by his bloode, might bee iustifyed by his obeyence, regenerated to cuerlastinge lyfe, by his spirite, through the vnmeasurable mercie of GOD the Father, which so loued the worlde, ^{John. 3.18} that hee woulde giue his onely begotten Sonne, ⁺ that

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that ALL VVHICHE BELEEVE IN HIM, should not perish, but haue life euerlasting.

This fuller description of a constant faythe, may bee drawne more narowe, and that out of the words of Iohn Baptist: (Hee which beleeueth in the Sonne, hath eternall life): in this manner: Faith is a knowledge of Christe, and a sure confidence of obtayning eternall life through him.

Such was the faith of the Theefe vpon the crosse, which from a sure trust sayde: Remember me Lorde, when thou commest into thy kingdome: To whom it was answered of the Lord: This day shalt thou be with me in Paradice. Such was the faith of the sinfull woman in the 7. of Luke, which heard of the Lord: Thy faith hath saued thee. In like manner of the Publicane, Luke the 18. praying on this wise: God bee mercifull vnto me a sinner: And of David, Psal. 25. Be mercifull vnto my sinne (O Lord) for thy name sake. All these doe agree to the rule in Psal. 2. Blessed are all they which put their trust in him.

Now, after that we haue described F A I T H, we wil recite fine properties of þ same: by which, as by infallible notes, every one may knowe, whether he hath the True Faith, or no.

- 1 *The first propertie of faith is: That it is felte in the heart.*
- 2 *The second is: That it offereth it selfe to bee seene, in the outwarde deedes.*
- 3 *The third is: That it suffereth it selfe to be tryed vnder the Crosse.*
- 4 *The fourth: That it ouercōmeth the world.*

The

The way of life.

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S. I. The fift: That it perseuereth vnto the ende,
which is (as Peter witnesseth) The salua- 1. Pet. 1.
tion of Soules.

The first propertie of Faith is this: That it liueth in the heart of man, so, that there may bee felte, an unspeakeable consolation, against the malediction of the lawe, the power of death, and the tyranny of the Deuill: that there may bee felte, a ioy, vnable to be tolde, of the forgiuenesse of sinnes, and a spirituall securitie, of the fauour, and freendship of God: that the dwelling of the Holy Ghoste, and his presence in the heart of the man, may be perceived: that the force of the holy Ghoste, stirring vp fayth to call vpon God, may be perceived: that a burning desire, to obey the will of God, and to resist the Deuill may bee perceived: that a spirituall ioy of the beginning of the life eternall may bee felte: that thankfulness towarde God, may be perceived: Breefely, wheresoeuer a Christian faith is in man, there it must needes be, that he must shew foorth her selfe, by true godlynesse, by a holy porpose of lyuing well, and by reioycing in the holy ghost.

Secondly, I affirme this to be the property of faith: That in outwarde woorkes sheweth her selfe, to be seene: for the outwarde woorkes doe beare witnesse of the affections of the heart. Therefore Christe sayth: By their frutes ye shall know them. It is therfore impossible, that wheresoeuer true faith florisheth in the heart, by the holy Ghoste dwelling in the heart of man, that there shold not therewithall bee present, good woorkes

W.

woorkes

woorkes testifying of the hart. These workes of faith, are in generall, to eschue euil, and to doe good: so, that faith be the foundation, the beginning, the leader, and gouernesse, of all vertues, and good actions. For first of all, Fayth is the pil- ler, or foundation wherupon is stayed, and vpon the whiche is builded all obedience, vertue, and every good woorke. Furthermore, it is the beginning, from which, as from a liuing fountain, the riuers of all honest workes, and doings, doe flowe out. Moreover, It is the leader, whiche holdeth man in the right way, least hee shoulde decline either to the right hand, (that is to say) to good intentions of men (as they call them) which wil worship God according to their owne wisedome, and traditions: or, vnto the left, that is to say, to the workes of the Deuill, wherewyn to this worlde, with the members of the Deuill, hath wholly giuen, and bound it selfe.

Yea, Fayth beeing the Captaine of all vertue, and Christian workes, neuer resteth it self, in any deepe obiected, or set before it, before þ it heare this worde: So the mouth of the Lorde speaketh. Therfore Dauid through fayth prayeth in the 25. Psal. Shew me thy wayes (O Lord) and teach me thy pathes: And Psal. 119. he sayth: Blessed are the vndefiled in the way: that is, they whiche through fayth shew obedience vnto G O D, so that they goe forward in the right way, declining neither to the right hand nor to the left. Last of all, fayth is also the Gouernesse, directing the whole life of man, and all his workes, to this marke: namely,

to

The way of life.

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to the glory of God, the edificatiō of the church, and þ utilitie of his neighbour. All these works of faith, already remembred, may bee called backe, to these fourre pointes following.

The first is, a declaration of godlynesse in the outward workes of this life: namely, in the congregatiō, & felowship of the Christians, to heare the word of God, and to cal vpon him, openly to professe thy faith, & vse the sacraments: In like maner with thy counsail, substance, and diligēce to set forwarde the glory of G O D, in such sorte, that thou maist be knowone, to bee earnestly affected in the busynesse, & cause of God. This is that, which Dauid saith Psal. 122. I was glad, when they said vnto me, we will go into the house of the Lorde. Item: Because of the house of the Lorde our G O D, I will seeke to doe thee good. In which wordes Dauid sheweth, that hee bent himselfe wholly vnto this thing, that his subiectes might understand, that he went about this thing, with greatest indeuor: that he might shew himselfe to be a minister of God, in the publique congregatiō of the godly. Which example of Dauid, it becometh Kings, & princes, magistrats, & subiects, to imitate, that by this meanes, they might declare, their faith and pietie, towardes God.

The seconde is: The innocencie of the priuate life, so, that every one of vs, euен when he is alone, doe thinke himselfe, to be conuersante in the sight of God, and therefore, to abstayne from all wantonnesse, and iniquitie. Herof it is, ^{as eyley &c.} that God sayd to Abraham: V Valke before mee.

v.ij.

for,

For, God doth not onely see those thinges, which are set foorth to the sunne light: but, hee also looketh into the inwarde cogitations of the hearte.

The third is, Justice, and Loue, to be exercised indifferently towardes all men: So that every man doe, with a good conscience, the dutie of his vocation, that the inferiours to their magistrate, and to others placed in authoritie, doe yeelde due reverence, and obedience: againe, the superiours and potentates, doe, with counsaile, and diligence, allist their equals, and with a fartherly care, and discipline defend their subiects: and moreover, as much as in them is, comforte the afflicted, and releue, with their plentie, the poores necessitie: yea, doubtlesse, they should esteime al men, to be members with them in our Lord Jesu Christe. And, therefore, let them be of this minde towardes others, that whatsoeuer they would to be doone to them selues, the same they should do to them: and neuer wittingly, and willingly, by any meanes, through iniury and iniustice oppresse others: Breefely: that thou doe liue in such wise among men, that thou maist haue among all men, an honest testimonie of the fayth, and life of a Christian.

The fourth is: Diligence in eche mans vocation, whether it bee in the Church, or in the householde, or in the common wealth, or in what soever kinde of office, which beeing, with fedelitie, and honestie performed, doth serue to the commoditie of the weale publique, and common societie

societie. In this behalfe, the rule of Paule *Rom. 12* is to be followed, by whiche he commaundeth every man, to shewe in his office, faithfulness, and diligence. And, that no man shoulde forsake, his lawfull vocation, bothe Paule and Iohn Baptist doe give counsaile: the Commandeinent of Paule *is this*: Let euery man abide in that vocation, *1. Cor. 7.* to the which he is called. Iohn counsayleth: that every one bee iust in his calling: When the Romane souldiers flocked together vnto him, that they myght be baptizyd of him, and decommuned, what they shoulde doe: he bad them not forsake their offices of warfare, or withdrawe themselves into the wildernes, or, to put a Coule vpon them, the common couering of slouthfull vng-*thrifts*: but he answered vnto them: Hurte hot, *Luke. 1.* nor quarell with no man, and be content with your wages.

Beholde here, what fruites of faith among men, Iohn requireth of the Souldiers: Let euery Christian set before himselfe this example, e-
very one in his kinde of life: neither let them un-
justly oppresse any man, but rather bestow their
diligence, to doe iustly the works of their vocation, which may be accomlyshed, with the com-
moditie and, and utilitie of others. I wil ther-
fore collect ffe things, as it were poynts, to the
whiche every one ought to haue respect, in his
vocation, that he wander not out of the way.

FIRST: Let the vocation be grounded vpon
the worde of GOD, according vnto this rule:
Euery office promoting the glory of GOD, and

V.ij. making

making to the vpholding & beautifyng of the states ordayned by God, (as the politicall, economicall and Ecclesiastical states) is commaunded by the first and fourth Commaundements.

Secondly: Fayth and Charitic, are the rules of all actions, in eche vocation.

Thirdly: If any aduersitie chaunce: we must looke back to the word of God, where vpon the vocation is founded, and from thence consolatiōn is to be required.

Fourthly: let the vocation, be alwayes referred to the glorye of God, and the profit of the common wealth, wherein eche man liueth.

Fiftly: God is to be continually called vpon, for, whether the vocation be more honorable, or more profitable: without the ayde of God, nothing can be either hapily begun, or brought to perfection. All these things Dauid in the 37. Psal. comprehendeth, in these wordes: Hope thou in the Lorde, and be doing good, dwell in the land, and verely, thou shalt be fedde.

The thirde instrument, or meane, whereby Christe applyeth his benefits vnto vs, are, the Sacraments, and seales of his grace, and will. But, before that I come to y handling of the sacraments of the new Testament, I will weigh two things, moste necessary to be knowone. The first is, What the custome of God hath beene in opening his will vnto men. The other: Why God hath giuen to the signes, and sacraments instituted by him, their names.

First, therfore, it is to be knowne, that God, from

Some read
Et victim
quere ho-
nest.

from the beginning of the worlde, hath accostomed to make open his wil, vnto men, by two meanes, namely, By manifest V Vord, and By outward Signe: that by this meanes, he might assist the saluation of man.

When God had created Adam, and placed him in Paradise, he opened his will vnto him, by expresse worde, to the which he added, a double signe, namely, the tree of life, & the tree of knowledge of good, and euil: so that if he did obey the worde, he shoulde not waxe olde, but shoulde eate of the tree of life, & live blessed for euer: but if he did transgresse the comandeinent of God, & eate of the forbidden tre of knowledghe, he shoulde die.

To Abraham likewise he proponed his worde, wherunto he adioyned the exterrall signe of circumcisio, which he called his couenant. Furthermore, he promised vnto Moses, þ he woulde bring his people out of the seruitude of Egypt into the land of promise: to this his promise, he added a signe: namely, the paschall Lamb. Afterwarde God promised, þ he woulde gue vnto his people the lande of Canaan to possesse, as long as they shuld obey him, & kepe his testament, & his couenant: to this his word, he also added an outward signe, namely, þ blood of the red Cow, wherwith the Priest sprinkled the people, and many other signes which he named by þ name of couenant. Altogether after the same manner, Christ in the new Testament, promiseth to the beleuers, forgiuenesse of sinnes, and regeneration by the holy ghost, & addeth an outward signe, which in the scripture is called The Baptisme of Repentance.

He

He promiseth also that he would offer his bo-
dy, vpon the Altar of the Crosse, and shew his
blood for the remission of sinnes: and heere hee
also adiogneth an outwarde signe, which he na-
meth his body, and blood, and the newe Testa-
ment. And so it is manifest, what custome God
hath kept, in opening his wil vnto men, namely,
BY VVORDE, and BY SIGNE: bothe
which he hath set foorth, to be perceiued with the
minde, and sences, that we might be the easilier
and fullier of his wil instructed.

Secondly: It is to be considered, why God
hath giuen to the Sacramentall Signes, the
names of the thinges theselues, for whose
cause the Sacraments are instituted. Doubt-
lesse, for this cause: that when wee doe vse the
outwarde signes, wee shoulde lift vp the eyes of
faith, to the contemplation of þ heauenly things,
of which the outwarde signes haue obtained
their names. When Abraham circumcised his
sonne, the name set vpon Circumcision, by God,
(wherwith, he named the same, his couenant
with Abraham, and his seedes,) came into his
minde. And Moses when he sprinkled the people
with the blood of the red Cowe, thought vpon
the name of TESTAMENT: whiche God
had giuen vnto this signe. So in like manner,
our Baptisme, is called, The Baptisme of Repen-
tance: that wee might lifte vp the eyes of our
hart, from the element of water, to the promise,
wherewith GOD sealeth vnto the repentant,
his MERCIE and GRACE. For whiche
cause

cause, Baptisme is called, the Fountaine of Regeneration: that we might consider, that those which are baptized, are spiritually borne again, by the holy Ghoste. After the same manner Bread is named, the body of Christe, and wine the blood of Christ, in the Lords his supper: because they doe note foorth, that secret meate, which Christe, reacheth foorth, vnder the bread, and wine. To be short: God of his infinitie wisdome hath given to the Signes, and Sacramentes, the names of the spirituall things, and giftes which by the Sacraments are signified: that wee should not stick in those things, which are seene with the eyes only, but in those things rather, whiche Fayth seeth, and beholdeith in the Sacra-
ments.

After that wee haue expounded these two things of the substance of the Sacramentes in generall: wee may now be the easilier brought vnto the knowledge of the Sacraments of the newe Testament, of which I will now speake in order.

Of the Sacrament of Baptisme.



Hat wee may the more profitably understand the reason of our Baptisme: let vs heere in the beginning, see the cause why our Lorde Jesus Christe would be baptized.

Why Christe would be baptized, aswell the
voyce

The way of life.

Matth. 3.

voice of the father from heauen vpon hym , doth shew: as also, the appearing of the holy Ghost, doone in the shape of a Dowe.

Matth. 3.

The voyce of the father vpon Christe, nowe newly baptizied, was this : This is my becloued Sonne, in whome I am well pleased. Of this voice, Baptisme witnesseth . For, this is the cheefe, and principall end of baptisme : that it is a testimonie, or seale of the fauour of GOD, towarde the Baptized. It is therefore to be noted, that wee which are cloathed with Christe , through Baptisme : are gratefull , and acceptable vnto God, through Christ. Wherunto Paule also hath respect, Eph. i. when he sayth: VVee are beloued, in the beloued: Yea, God himselfe sayth: In him I am pleased.

CHRISTE therefore, would be baptizied, and vse this outward seale of the grace of God: that (according to the voyce of the father) we which are baptizied , and ingrafted into his body, by Baptisme , may knowe, that we haue GOD mercifull, and pleased, through Christe. Therefore all the efficacie of our Baptisme dependeth on Christe.

The appearing of the holy Ghost, in the shape of a Dowe, signifieth that spirituall Baptisme, wherwith Christ doth inwardly baptize: When the minister of God worketh the outward Baptisme of water , according to the commaundement of Christ. This is that which Iohn Baptist saith: I baptize you with water : but amongst you standeth one, which baptizeth with the holy Ghost. That

That the holy Ghoste appeareth in the shape
of a Dove: the same is a shewing of peace, and
reconciliation, made betweene God, & the partie
baptized: that therewithall we might be admis-
sioned, what the Ark of Noah did signifie, out
of which the Dove beeinge sent, returned, bring-
ing a Brauncle of an Olive. Heereof, there-
fore wee make vp the definition of Baptisme,
in this manner:

BAPTISME is an outwarde signe, signifying what Baptis-
me, the inwarde Baptisme, which Christe woorketh by
his holie Spirite, to seale in vs, THE MERCY, and
GRACE of God.

Furthermore, that we may, with the more
frute, be occupied, in the meditation of this our
Baptisme: a threefolde signification of the same
is to be obserued.

The first is: that Baptisme is, A testimony
of Grace.

The second is: that it is, A Symbole, (or token)
of secret and spirituall things.

The third is: that it is the Cognisance of our
outwarde profession, and Christianitie. Of
this threefolde signification of Baptisme, I
will speake in order.

Firste, that Baptisme is A testimonie of
Grace, wee haue proued before. For, it is an
outwarde seale of the grace of God, testifying,
that the partie which is baptized, is sanctified,
and (as a sacrifice) consecrated unto GOD:
who regenerateth vs, beeinge cleansed and sepa-
rated, from the deuile, & his societie, that we may
be

The way of life.

be made new men, yea, the sonnes of God himselfe, whome he adopteth in his beloued sonne, our Lorde Jesu Christe.

August.
Epist. 13.

Secondly: Baptisme is A Symbole, (or token) of things, which by his proportion, or comparison teacheth vs. Whereof Augustine saith: If Sacraments had not a certaine comparison with those things whereof they be Sacramentes, they were no Sacramentes at all. So our Baptisme, in the which, man is dipped vnder the water, and is drawne foorth againe, hath his spirituall signification, for whiche, it is called, A Symbole, or token of things.

Baptisme is A Symbole or token of two thinges, cheefely: namely, Of the doinges of Christe: And of our dutie.

Concerning the doinges of Christe, it teacheth vs foure things: namely.

VVhat hee hath doone:

VVhy hee hath doone:

VVhat he doth to them which are baptized:

And moreouer, what he wil doe vnto them.

parasceues.

How then, doth Baptisme teache vs, VVhat Christ hath doone? It putteth vs in minde of the history of the three dayes, namely, of the day of the preparation, in which Christe suffred: And of the Saboth, in whiche Christe rested in the Sepulchre: And of the day of Easter, in the which, Christe, (having ouercome death) rose from the dead.

Therefore, Christe calleth, his death, buriall, and Resurrection, BAPTISME, Marke. 10.

Where

The way of life.

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where the sonnes of Zebedee, Iames, and Iohn, required, that the one might sit on the righte hand of Christe, the other on the left, in his glory: to whome Christe answereth: Are ye able to drinke of the Cup, which I shall drinke of, and to be baptized with the Baptisme, wherewith I am baptized: As though the Lorde shoulde say: yee all aspire to joy, and glory, but ye must of necessitie suffer somewhat, before that it shalbe lawful to injoy this glory, and gladnesse. Moste bitter death falleth in, ouer whome we must triumph, before we come vnto this glory. Therfore, to be sprinkled with the water in Baptisme, noteth soorth the death of Christe: to tary vnder the water, shadoweth soorth his buriall. To bee drawne from the water: representeth the gloriouſ Resurrection of Christe. As often therfore, as we remeber our baptisme, or be present at the Baptisme of others: let vs call to minde the history of the three dayes, Of the Death, Buriall, and Resurrection of Christe.

But if you demaunde, VVhy Christe hath doone this? Paul aunswereſt, and in two words knitteth together the whole matter, in Rom. 4. Christe (sayth he) dyed FOR OVR SINNES, and was raised againe, FOR OVR IVSTIFICATION. For, as Christe, by the merite of his death, wypeth out our iniquities: and by his blood cleanseth our consciences from all mortall, sinne: So, in like manner, by his resurrectiō from death, he declareth himselfe to be righteous, and in all respects perfectly pure, according to the lawe of God

X.iii.

God

God. Therfore Dauid in the 16. Psal. sayth: Thou shalt not leaue my soule in hel, neither shalt thou suffer thine holy one, to see corruption. **Christe** also meaneth the same thing, when he saith in Ioh. 16. The holy Ghost shall reprehend the world of Righteousnesse, because I go to the father: that is to say, Herode, Pilate, and the Iewes, deny me to be righteous, and without all sinne: but when they shall see me, not to be overcome of death: my resurrection from death, shalbe a testimony of my righteousness, before them. **For** that cause Paule saith: Hee was raysed againe for our iustification: that is to say: that by his rising againe he might declare his owne righteousness, which righteousnesse, he gineth, and imputeth vnto all those which beleue in him.

Rom. 4.

Mat. 3.

Ephe. 5.

Furthermore, VVhat Christe doth in Baptisme John sheweth saying: He baptizeth with the holy Ghoste, and with fyre. **And** Paule, when he saith: He cleanseth vs in the fountaine of water, through the worde. **Whereas** Iohn affirmeth, Christe, to baptise, VVith the HOLIE GHOST, and VVith FYER: he sheweth that Christe gineth in Baptisme, the holre Ghoste: who, by his presence is effectuall, in the worde, and Baptisme.

What the holy Ghost woorkest in the partie which is baptized, according to the comande-
ment of Christ: is shewed by the word, Fyer: for
as the fyre altereth things sometimes by burn-
ing out, sometimes by inflaming: So the holy
Ghost altereth man by regenerating, burneth
out by mortifying the olde man: inflameth by
quickening,

quickeining, and raysing vp the new man. And heereof it is, that Paule sayth: Christe cleaseth vs in the fountaine of water, through the word of life.

In which words hee ioyneth together three things, namely, Outwarde Baptisme, which hee calleth The fountaine of water. Then, Christe, who cleaseth vs inwardly with his blood, and holy spirit: And lastly, The VVorde, that is, The promise of Christe, whereupon the whole efficacie of Baptisme doth depend.

For, Baptisme is not effectuall, for the water which the Minister of God sprinckleth, neither for the words, which are recited by him: but all the force of Baptisme floweth from the moste ample promise of Christ: who (with his holy spirit, and with fier) baptizeth him, which, with the externall element of water, is sprinkled.

But although this be the institution, and ordinaunce of Christe: yet notwithstanding, let vs not thinke, his hand to be shortened, to baptize spiritually without water, those which are partakers of his promise, (that is to say) all the Infantes of the Christians: and those cheefely, whiche departing in the mothers wombe, doe not touche the outwarde Baptisme. Therefore godly Parents should not despayre of the salvation of such Infantes, neither with vncorneynesse, and contempt, bury them in a grounde (which the common people call) not consecrated: but let them surely persuade themselves, þ these are in the same couenant, with the children of Abraham, as Paule in Gallath. 3. plainly teacheth.

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Therefore, as the fleshely children of Abraham, which departed this life, before the eight day of Circumcision: were not condemned: but by the vertue of the promise, and couenant of GOD, were saued: so, also after the same manner, the spirituall Children of Abraham, (that is to say) the infantes of all the Christians, are not condemned, if they decease before baptisme: but are saued by the efficacie of the promise of God, and by invisible baptisme, wherewith Christe baptizeth them, who, (by his death, and precious blood) hath redeemed them.

With this consolation, let christian Parents lifte vp themselues, whose Children, departe hence, either in the mothers wombe, or foorthwith after the birth, before they be made partakers of Baptisme. Yet, I would not, that any shoulde heere of take occasion to protract to Baptisme of Infants: yea rather, I am an exhorter, that assoone as they be newe borne, they shoulde haue a regarde to haue them sealed, with this outward Symbole (or token) of saluation, and therewithall to be assited, with the prayers of the godly, whiche shalbe present at the Baptisme.

It remayneth now to be explaycated, VVhat Christe wil doe to those which are Baptized. This thing he himselfe sheweth in his last comandement, which, ascending vnto heauen, he gaue to his Apostles in these wordes: Go, and Baptise all nations, whosoeuer beleueth, and is Baptized, shalbe saued, but he that beleueth not, shalbe condemned.

For

The way of life.

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For, euē as they whiche were in the Arke of Noah, were preserued from the flood: so, whosoever doth earnestly stick to the couenant of this outwarde Baptisme, are deliuered from the everlasting fload, (that is to say) from the paines and torments of Hel, by I E S V S C H R I S T. Briefely, as he which is baptized is drawen fro the water, so Christe will take vs from all calamities, and bring vs into his kingdome, where, with him we shall reigne in all eternitie.

After that we haue sayd, How our Baptisme, is a Symbole, (or token) of the actions of Christ: we will now see, Howe it also admonisheth vs of our dutie (that is to say) what we shuld perfourme vnto G O D: what we owe vnto our selues, what we must suffer: And what we must looke for: How we must passe from miseryes to saluation: **For of euery of these partes of our duetie, our Baptisme doth admonish vs.**

But, VVhat shall we performe vnto G O D? **This Christe teacheth vs**, when hee sayth: Baptize them, In the name of the Father, and of the Sonne, and of the holy Ghoste. In which woordes, hee comprehendeth the principall end of Baptisme: which, (it were conuenient) we shoulde alwayes, and continually haue in remembrance. For, this is the moste simple, and plaine meaning of these wordes: I Baptize thee, in the name of the Father, of the Sonne, and of the holy Ghost: that is to say: **I Baptize thee to this ende cheefely**: that thou shouldest acknowledge, confess, invocate, worship, and honour, this only true G O D, namely:

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The way of life.

The Father, the Sonne and the holy Ghoste: The Father, which so loved thee, þ he hath delinered his owne only begotten sonne, to death for thee: The Sonne, whiche dying for thee, cleaseth thee from all sinne, by his precious blood, wed vpon the Altar of the crosse, for the forgiuenesse of thy sinnes, and, which, moreouer clothed thee with his righteousnes, yea, maketh thee a member of his owne body, so that by his meanes, thou art called the sonne of God. The holy Ghost also, who regenerateth, and sanctifyeth thee vnto life eternall: that, thou beeing knyt vnto God, mayst with him injoy saluation, without end. This is the most simple (and plaine) sentence, of þ words of Baptisme, which beeing gathered out of the holy scriptures, I comprehend in this one little forme of speech: I Baptize thee, In the name. For in the worde (N A M E) is contayned, bothe, a confessing of G O D: and beside, whatsoeuer this Confession requireth of man.

By these thinges it is easye to bee perceived, what manner of couenant betweene God, and man, baptisme is God promiseth vnto man, forgiuenesse of sinnes, righteousness and euerlastinge life, and this his promise he sealeth by Baptisme, the partie which is baptized, doth againe, by faith, binde himself vnto God, and promiseth that he will deny the Devil, with all his works: and, by a sure faith, iuocatio, worshipping, fear, and, in all things, by due obedience, cleave vnto G O D. For this cause Peter calleth Baptisme, A COVENANT, wherin a iunctiunal promise is made

made, of God de maunding, and promising grace to the partie baptizē: and againe of him which is Baptizē, answering and assyning, that hee will constantly abyde, in the mutuall knot and covenant.

In the seconde place Baptisme warneth vs, what we shoulde doe to our selues.

As we are dipped in the water of Baptisme, and tary vnder the water, and are drawen from thence againe: so we shoulde mortifye sinne, and choke the vitiouſe affeſtions, deſyres, of ſinne and corrupt concupiſcences in vs, & rise againe in newnelle of life. Of this thing Paule Rom.6. doth admoniſh vs, where he inueigheth againſt thone, which ſuppoſed, that libertie to ſinne was graunted, because that Paule had ſayd, VVhere ſinne did abounde, there Grace did more abounde: Whom hee conuicteth with theſe words: VVhat ſhall we ſay then, ſhall wee abide in ſinne, that Grace may abounde? God forbiſſe. Howe ſhall we which are deade to ſinne, (that is to ſay) (whone ſinne is deade) liue any longer therein? Knowe yee not, that wee whiche are Baptized into I E S V S C H R I S T E, are Baptized to dye with him? (that is to ſay, we which are baptizē doe, in Baptisme put on Christe, whose death doth effectually kill, and keepe vnder ſinne in vs, that it ſhoulde not reigne in vs.) VVee are therefore buryed together with him by Baptisme, for to dye, (that is, that ſinne might bee deade in vs,) that even as Christ was rayfed vp frō death, by the glory of the father, ſo we alſo ſhoulde walke in newnelle of life.

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For, if we be ingrafted into death, like vnto him, so shall wee also bee partakers of his resurrection. Knowing this, that our olde man, (that is, the corrupt nature) is crucifyed with him, that the body of sinne might be abolished, (that is, the corrupte affections) that wee should no more bee seruants vnto sinne.

And so it appeareth, how Paule, by the reason of our Baptisme teacheth vs, to mortifye sinne, to destroy the wicked concupisces, and to walke in a new life. Whereunto he also directeth the scope of his whole disputatio, which he setteth downe in these wordes: And so doe ye also esteeme your selues to be dead vnto sinne: But, to liue vnt ogo d, in Christe Iesu our Lorde. Let not sinne therefore reigne in your mortall bodyes, that ye should obey thereunto by the lustes thereof. As often therefore as the corruption of our nature, shall prouoke vs to sinne, let vs call to remembrance our Baptisme, which admonisheth vs of innocencie of manners, and newnesse of life, to the glorie of GOD, through I E S V S C H R I S T E.

THIRDLY, Baptisme teacheth vs, VVhat we must suffer. For, euuen as Christe, (whome, in Baptisme wee doe put on) was baptized with the crosse: so we also, as long as we remaine in this worlde, let vs prepare our selues, to the Crosse and aduersities.

Yea, GOD will by this meanes haue his adopted sonnes, to be made like to his onely begotte sonne: that they may reign together with him

him in his glory. This is that which Paule saith in Rom. 8. If wee be sonnes, then are we also heires, the heires I meane of God, and heires annexed with Christe, so that if we suffer together with him, we shall also bee gloryfyed together with him.

And Paule addeth there this consolation, that the Crosse worketh for the best, to such as loue GOD. Of this crosse of the godly, he also speakeith in the Epistle to Timothee: VVhosoeuer (saith he) will liue godly, in our Lord Iesu Christe, shall suffer persecution.

Timo.

The history of the Passion of our Lord Iesu Christ, setteth before vs, three kindes of crosses, vnto which may be referred, the diuerse sortes of all calamities, which may happen vnto man in this life.

The first Crosse, is the crosse of Christ, which is seene in the middle, betwene two others.

The second, is, of the Theefe, hanging on the right hand.

The third, of the Theefe hanging on the left hand.

Christe, (asmuch as concerneth his owne person) suffered, beeing innocent: but bothe these Theeues, suffered iustly, for their offences. But he which hanged at the right hand: repented vnder the Crosse, and beeing converted vnto Christe, obtainede comforte, and saluation. The other at the left hand, continued stily in his malice, and dying without repentaunce was condemned.

After this same manner, it also goeth at this

this day. The greatest parte of the godly Christians, doe suffer persecution for righteousnesse sake, which happeneth to many holie Martyrs, whome Christe pronounceith blessed, in Matth. 5. Blessed (saith he) are they, which suffer persecution for righteousness sake, for theirs is the kingdome of heauen: Blessed are ye when men reuile you, and persecute you, and shall falsely say all manner of euill against you for my sake: Reioyce, and bee glad, for great is your reward in heauen: for so did they persecute the prophets which haue beene before you.

Many doe also suffer, as the theefe, vpon the right hand. These are they, which, for their certaine offences are punished of God, namely, by taking away their goodes, Children, powers, helth, body: or els doe fall into the hands of the Magistrate, and are drawen vnto punishment, as also vnto this Theefe, it happened.

These beeing oppressed with calamities, and punishments, do confesse, themselues to be iustly punished for their sinnes, and flying vnto Christ, doe (with a firme faith) desire forgiuenes of their offences. And by this meane they obtaine pardon of God, whiche accepteth their crosse as a sacrifice pleasant vnto him, through Iesus Christ. The example of this Theefe, is, by the singular wisdome of God, set downe before, all wretched sinners, theenes, murtherers, and others whatsoeuer: whiche for their euill Deedes are punished: that the same might be an evident testimony of the fauour of God, where with he receiuyeth al, with howsoeuer infamous kinde

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kinde of punishment, they bee punished in the sight of the worlde, so that they, with a constant fayth, doe flye unto Jesus Christe.

But, that the wretched offenders, whiche are to be punished for their offences, may know by what meane they may obtaine the fauoure of GOD: I will set downe certaine sure Articleg according vnto whiche, they may directe their cogitations.

FIRST of all, the wretched sinner, which is to be punished for his manifest offences, shall not hypocritically make slender his sinne, neither by conferring of his sinne, with þ sinnes of other offenders, deceiue himselfe: but rather, he shall examine himselfe, and weigh (not in deceitful ballances) the heuinesse of his iniquitie. Let him consider who it is, whom he hath offended, namely, GOD, a righteous Judge, from whom nothing can be hid: therefore, let him esteeme himselfe worthy, who deseruedly, (for the inormitie, and fylthynesse of his sinne) is vnwoorthy, the name of a man.

Such manner of cogitations do breed in man, a knowledge of himselfe, and stirre vp a feeling, and taste, of the bitternesse of death, and hell.

SECONDLY: Least (feeling the sorrows of Hel,) he should despayre of the grace of God, for the greatnessse of his sinne: as Cayne, Iudas, Saule, and many others haue doone: these faire things are to be thought vpon.

First: The promise, and good will of God, saying: I will not the death of a sinner, but that he;

hee may bee conuerted, and liue.

Matth. 11.

Furthermore: the commaundement of God, earnestly commaunding repentance, vnder the rigour of obedience, whiche all creatures are bounde to performe vnto him. O yee Sonnes of men (sayth he) turne ye vnto me. Item: Let every one be turned from his wicked wayes. **And Christ sayth:** Come vnto mee, all yee which labour, and be heauily laden, and I will refresh you.

Thirdly: Let him set before him, the death and passion of Jesus Christ, who, with his sufficient raunsome, hath made satisfaction, for the sinnes of all men. Augustine sayth: The mercy of GOD is greater, than the miserye of all finnes.

Fourthly: Let him set before his eyes, the examples of those, whiche beeing conuerted, haue beene received into grace: as Adam, Dauid, Manasses, the Theefe, and as many as euer haue required pardon: so, that God hath never rejected any, earnestly repenting.

Fiftly: Let him consider, the testimonie of Grace, namely: Baptisme: whereby God testifyeth that he will remit sinne to all those, whiche (by faith) turne themselves vnto him. It is written Marck. 1. that Iohn preached the Baptisme of Repentance, for the remission of sinnes: that is, he taught, Baptisme to be a testimonye, and seale, by whiche GOD testifyeth, that hee (without all respect of persons) remitteth sinne, to all those (whiche by faith) turne themselves vnto Jesus Christe.

THIRDLY: the wretched offender beeing exercised,

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exercised, with these faine considerations, let him now gaine place to the woorde of God: by the effectiue wherof, (the holy Ghost working) the sparkle of faith, is conceiued, in the heart of man.

FOVR THLY: Faith beeing conceiued: forgiuenesse of sinnes is to bee desyred, for the precious blood of Christe, whiche he shed vpon the Altar of the Crosse, for the sinnes of the whole woorlde. In this praying, faith (by little, and little) increaseth, and together therewith, man feeleth in his heart the answere of the holy Ghoste, which bringeth to passe that he most assuredly persuadeth himselfe that all his offences are forgiuen him.

FIFTLY: Pardon of sinne in the sight of GOD, beeing obtayned: let him with a quiet minde submit himselfe to the punishment deserued: and together therewith, let him desire of God, fortitude of minde, that he may patiently suffer the paines, layde iustly vpon him, for his wicked deedes: yea, let him also gaine thankes vnto God, whiche hath drawen him to temporall punishments in this woorlde: that he shuld flye from eternall condemnation: and that he shoud heere in the body be punished, that with the Theefe hee may commende his soule vnto God.

The thirde kinde of Crosse, whereof the history of the passion of Christe maketh mention is, The Crosse of the Theefe hanging at the lefte hand. After this manner they doe suffer, which repent not, neither call vpon God: but contemning

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The way of life.

ning the grace, and sacrifice of Christ, do dye in Desperation, and are for euer condemned. They which in such sorte doo suffer for their offences, and fly not, by a sure fayth, vnto God: this temporarie Crosse, is vnto them, as foreshowinges of the paynes eternall, wherewith they shalbee plagued, without all mitigation, and conforte in Hell with the Deuilles, and all the company of the condemned. Hetherto, we haue intreated of the three sortes of Crosses, wherof the history of the Passion of Christ, maketh mention.

Now, let vs moreouer ioyne heerevnto, a generall admonition: whiche may profit all the godly, in what soever manner they shalbe afflicted in this worlde.

Whosoever is oppressed with the crosse or calamitie, let hym respecte these fourre thinges in order.

In the Deuill, let hym consider, Lying and Murther.

In hymselfe let hym weigh, Sianc, and VVretchednesse.

In GOD, let hym reuerence, Iudgement and Mercie.

In the Gospel let hym seeke counsaile, & helpe.

First: Let hym consider in the Deuill, Lying, and Tyranny, who as by lying he slew our first Parents: so now every moment, with lying, and tyranny, hee lyeth in waite for all mankinde.

Secund, (as Peter sayth) Hee goeth aboue like a roring Lyon, seking whom he may deuoure. He verely seketh all, but he deuoureth only those, whōe

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Peter.

he infanglēth in his snares of Lying. For this vncleane spirite continually indenoureth, to make all other vncleane with him. Hee infec-
teth the minde with lying, and erronious doc-
trine: He shaketh the hearte, with the tempests
of corrupt desyres: He bewitcheth the will, with
the shadowe of commodytie: to conclude, he in-
denoorth to defile, with wicked actes, the whole
life of man, that he, that he at the length might
haue man (beeing spiritually slaine) fellowe,
and partaker of eternall damnation. This con-
sideration of the study of this wicked spirite,
the enemye of G O D, and mankinde: shoulde
stirre vp an hatred of sinne, and breedē in the
mindedes of men, an abhorrēng of the filthynesse
thereof.

Secondly: Let him weigh Sinne, and wret-
chednesse in himselfe, in euēn ballances, and let
him thinke that the misery whiche he suffereth,
is a deserued punishment for his sinne. And, by
the greatnessse of the misery, let him esteeime the
enormitie, turpitude, a multitude of his sinnes.
Let him consider, that hee by his sinne, hath of-
fended the cheefest, and infinite goodnesse: wher-
of let him conclude, the present calamitie, to bee
away to everlastinge misery, vñlesse he be other-
wayes holpen. In this cogitation the whole
man treambleth, of whiche thing we may see
many examples, in many Psalmes, cheefely
in those, whiche they call, the Penitentiall
Psalmes, in whiche, David plainly expresteth,
the great dolors, and verations, wherewith-

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as with tempestes, he is ouerwhelmed for his sinnes.

Thirdly, Let him reuerence in God, Iudgement and Mercy. It is the parte of the most iust iudgement of God, to punish sinne in all men: but of his Mercy to punish, not to destroy, but þ he might sauie: so that we do not contempne the Medicine. Whereof Esai saith: Trouble giueth vnderstanding. Item: The distresse wherein they cry, is a doctrine vnto them. Breefely, God puniſheth By IUDGEMENT, that hee might sauie By MERCIE: as it may bee seene in Psal. 51.

In the word of þ Gospel, Let him seeke counſail and remedyes. The Gospell sendeth all afflicted sinners to this onely Physition Jesus Christe, which calleth vnto him, and saueth all offenders. This counſaile is moſte excellent, because neither in Heauen, nor in earth, any is founde, which is able to heale the wounds of ſin beside this onely Jesus Christe.

Furthermore: this very worde which giueth vs counſaile, doth also minister helpe vnto vs, and healeth the woundes of ſinne, in ſuch wiſe, that we may be holpen by Christ, ſo that we beleeue in him, and with a conſtant Fayth, pray with Dauid, ſaying: Heale me Lorde, and I ſhall be whole. In this place againe, are to be called back into our mindes, the ſiue Articles, of whome mention is made a little before.

The Finall causes, wherefore GOD will haue his Church to bee ſubieete to the Crosse, are

are many, of which these are the cheeſe.

First, that wee may learne, that those good things whiche God hath promised to his Chil- dren, are not to be looked for in this worlde: but that we should think of the true countrie, to the which we are called: so that wee might eafe all the aduersities of this life, by the meditation of the ioy to come, and life euerlasting. For, if all things should succeed vnto the godly, in this life, according vnto their desires: they would not be affectioned with the desire of the good thinges promised by Christe.

Secondly: that, man, (by the Crosſe, as by a bridle) may be restrayned: who, through the corruption of nature, is otherwile prone to sinne. Heereof the Psalmist sayth: Holdc their chawes with bit, and bridle, which drawe not nigh vnto thee.

Thirdly: that the Crosſe might be a ſensible preaching of repentance. For, euen as the conſcience aſſenteth to the law, reproving ſinne: ſo alſo by the Crosſe, we are admoniſhed to repente, that we may be ſaued.

Fourthly: That the crosse may overthrowe al mans presumption, and confidence of the fleſh, and teach vs to cleaue with a firme fayth vnto G O D alone, and to call vpon hym, according to his Commaundement: Call vpon me (sayth he) psalm. in the day of tribulation, and I will deliuer thee, and thou ſhalt glorifie mee. Let theſe thinges ſuſſice to be ſpoken touching the Crosſe or calamite, of which our Baptisme doth admoniſh vs.

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IN THE FOVRTH PLACE Baptisite teacheth vs what wee shoulde looke for. For even as the partie Baptised, (beeing sprinkled with the water) is drawen from the water, and as Christe himselfe (after his passion and death) entred into his glory: so wee also doe take our journey from the straunge wandring of this world, vnto saluation, & life euerlasting: a moste euident testimonie wherof, Christe hath giuen, namely Baptisine, to all the beleeuers.

IN THE FIFT PLACE, Baptisine teacheth vs, that our life in this worlde, is nothing els than a Pilgrimage of three dayes. Wee suffer, we are buryed, and we shall ryse againe, at the sound of the last Trumpet, when Christe shall say, Arise yee Deade.

THE third signification, of Baptisine, wherof wee haue made mention aboue, is, that it is a Souldeirly marche (or Cognisance) whereby the Souldeours of Christe are knowen, whiche haue giuen their names vnto him, and taken another, that they will fight vnder his standerde, agaynst the Deuill, and his kingdome, namely, Sinne.

The Souldeours of Christe, are discerned, by fourre notes, cheefely, from those whiche are in wages vnder their Captaine, the Deuill.

The first, and moste surest note of the Children of God is, Faith, inuisible, and onely knowne vnto God, with her priuy, and inwarde frutes in the heart of the man.

The seconde is, The open professiōn of Faith.

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in the mouth, before all the worlde.

The thirde is seene, In Godlynesse, and Honestie of life, when the Christian doth so order his life, that þ same may be a manifest testimony of the faith which lyeth hid, in the heart of man.

The fourth is, the note of the body, namely, Baptisme, whereby we professe our selues, to be the seruants of Christ. Heerunto also maketh the sacrament of the Lorde his Supper, wherof we will now speake a fewe wordes.

Of the supper of the Lord.

Bhaue sayd before, that the Sacramentes of the new Testament, doth occupy the third place accomodating, or applying of the benefites of Christe. Forasmuch as we haue hetherto spoken of Baptisme, it remaineth now that we intreate of the other Sacrament, namely of The supper of the Lorde. God graunt that it may be to the glory of his name, and the wholesome instruction and profit of all the godly. I will remoue all, vnproufitable questions, and diuersities of opinions, which doe more herte, then profit: and set downe onely those things, touching the most holy Supper of the Lorde, which I haue learned, and drawen out of the fountaines of the sacred Scripture. And that the same may be done to the greater fruit, & profit of the christian Reader: I will comprehend this whole doctrine, in a fewe, and certaine assured poyntes, & Articles.

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The firste, and cheefest thing , that wee must knowe, concerning the Supper of the Lord, instituted of Christe himselfe , vnder the visible Symboles of Bread and Wine, is : That Christe, (in the same night in which hee was betrayed) did institute this Sacramente , that the same might bee (amongst all his) an euerlasting monument of his Passion, in whiche hee deliuered his body to death, and shed his blood vpon the Altar of the Crosse, for many, for the remission of sinnes, as he himself saith : This is my body, whiche is giuen for you : This is my blood, which is shed for many, for the remission of sinnes. Item: Doe ye this in REMEMBRANCE of mee.

1. Cor. 10.

Secondly: The Supper of the Lord testifieth, that they which vse the same rightly, are vniited, and as it were incorporated into Christ, and that spiritually, according to the woords of Paul. The Cup of blessing which we blesse, is it not the partaking of the blood of Christe? The Breade which wee breake is it not the participating of the body of Christ? That is to say, whosoeuer doth eate the body of Christe , and drinke his blood, he (so that a lyuing fayth be not wanting) abyeth in Christe, and Christe in him.

Thirdly: the Supper of the Lord teacheth, a spirituall education in the body of Christe, which is accomlyshed,whilst we vse his Supper. For, euuen as we are, by the blood of Christe, cleansed, and, by the holy Ghost in Baptisme, regenerated: so wee beeing cleansed, and regeneratid, are spirituall fed, and nourished, by the benefite

benefite of the body, and blood of Christ: rightly
vsing the Supper of the Lord, according to his
owne institution.

Fourthly: the Supper of the Lord is, a testi-
monie of the new Testamente, (that is to say) of
A N E V V C O V E N A N T , betweene God,
and man, touching remission of sinnes, wherby
God testifieth that hee will receive into fauour,
and forgiue sinners, (for the merite of the death,
& passion of Christ) to All which beleue in H I M .
Therefore he himselfe sayth: This Cup is the new
Testament in my blood: that is, This Cuppe is a
firme, and vnmoueable seale of the moste ample
promise of god cōcerning þ forgiuenes of sinnes.

Whosoeuer therefore, (with a true, and liue-
ly faith) vseth this Sacrament: receiueth the
testimonie of God himselfe: whereby he testifi-
eth, that he hath deliuered his sonne, shedding
his blood vpon the Altar of the Crosse, for the
remission of sinnes, that through him, as many
as beleue in him, may obtaine saluation.

Fifthly: The Supper of the Lord, admonish-
eth vs of the secret, and spirituall communion,
whereby we, whiche doe partake this Sacra-
ment together: are vniited, (as it were) into one
body. Of which thing Paule saith: Because wee 1. Cor. 10,
beeing many, are one bread, and O N E B O D Y : inas-
much as we are all partakers of one breade. This
knitting of the Christians into one body, depen-
deth heereon: that we all, (as it is already said)
are vniited to the body of Christe, by the parta-
king of his body, and blood.

Va.

Sixtly

Sixfly: The Supper of the Lord requireth, mutuall loue betweene the Communicantes: whereby the mysticall members of the same body, (as we haue said) shouide, with heart, word, and worke, performe duetyes one towardes the other. This Loue of Christian people, which, (from the head C H R I S T E) floweth into the rest of the members (that is to say, the Citizens of his Church) doth not take away the degrees of persons, but rather confirmeth the diversities of callings in the Congregation: of all whiche, there is one marke, namely, The Glory of God, and the commoditie of thy neighbour. Whosoever feeleth, not in his heart, the sparckle of this mutuall dilection, and, (without a purpose of well dooing to his member, (that is to say to his neighbour) commeth to the Supper of the Lord: it were better for him, to abstaine bittely from the Sacrament. For who would not affirme that manne to bee mad, and out of his minde, whiche would set his owne members at strife one with another amongst themselues, so that the handes might plucke out the eyes, or cut of the feete? I woulde to G O D, that Christians could, after the same manner, marke their owne madnesse, whiche they doe manifestly betray, and shewe forth, whilste (through mutuall hatreds, and contentions of minde,) they set them selues, one against another.

Seuenthly: The Supper of the Lord is a pledge, and signification of our resurrection, life, and eternall saluation, and that by the power of Christe

Christe risen againe from the dead. For, what soever hath beene hetherto spoken, of the Supper of the Lord, are al to be referred to this principall end: that they may bee vnto vs in steade of a pledge, a sealing of life euerlasting through Christe, whose members we are made. And so that is fulfilled which Christ saith: ^{1 Cor. 10.} He which eateth my flesh, and drincketh my blood, hath eternall life, and I will rayse him vp in the last day.

By these Articles, which we haue brought a broade out of the holy Scripture, to the declaring of this doctrine of the supper of the Lorde: every man may easily vnderstand, how needeful it is (with a hygh godlynnesse of minde, and reverence) to approch to this supper, & to proue hym selfe, before he eate of this bread, or drinke of the ^{2. Cor. 10.} Cup of the Lorde. For, (as Paule saith) ^{Mar. 16.} He which eateth, and drincketh vnworthyly, eateth and drincketh his owne damnation, because he discerneth not the Lords body. Christ affirmeth the same thing of the Gospell: Hee which belecueth not (sayth he) shalbe condemned.

And Augustine sayth of Baptisme: Euen as he whiche ynworthyly eateth the bdy of the Lorde, and drinketh his blood, eateth, and drincketh his omne damnation: so he which receiueth Baptisme vnwoorthily (which thing many Iewes doe at this day) receiueth to himself damnatio, & not saluation.

Furthermore, Least any man shoulde communicate the Supper of the Lord, vnworthyly, let hym followe, the counsayle of Paule ^{1. Cor. 11.} Let a man proue himselfe, and so let

A.ij. him

him eate of that Bread and drinke of that Cuppe, for he which eateth and drinketh vnworthyly, eateth, and drinketh damnation to himself, not discerning the Lords body: (that is to say) hee calleth vnto himselfe the punishment, and Judgement of GOD.

What therefore is the true manner of proouing himselfe? The same Paule prescrybeth, 2. Cor. 13. when he saith: Try your selues whether ye be in faith or no, proue your owne selues. Knowe yee not your selues, that Iesus Christe is in you? Heereby it appeareth that the true tryall of proouing consisteth in this, that a lively faith bee truly felt, and the presence of Christe in vs, by the vertue of his spirit, stirring vs vp to the studie of godlynesse. Breifely: he is truly prooued, which (reuerently in the feare of GOD, in true repentance, in true confidence, and with an holy purpose,) commeth to this Supper. And contrarywise, he which is without the true feare of God, and earnest repentance, and wanteth lively fayth, and an holy purpose: the same eateth, and drinketh judgement to himselfe bothe temporall, and eternall, vntesse he be againe (by faith in Iesus Christe) converted. And I nothing doubt, but the greatest parte of mooste heauy calamities, every where reigning in many places, is therefore sente: because they bee so common which participate the supper of the Lord, without true, and earnest repentance.

Paule writeth, that the Corinthyans were plagued, because they touched vntreuerently the holy

holy Supper: For this cause (sayth he) many are feeble and weake among you, and many are fallen a sleep: For if wec had iudged our selues, wee should not haue beene iudged: but when we are iudged of the Lorde, we are instructed, that we should not bec damned, with the worlde. 1.Cor. 11th I would to God, that many at this day, would not builde vpon a feeble foundation, and be much deceipted with their owne opinion: which then suppose themselues to come woorthly to the Supper of Christ, when they haue confessed their sinnes before the preist and obtayned absolution of him. He which beleeueth, him God absolueth for the death, and passion of Jesus Christ. For, he which beleeueth (saith Iohn) hath eternall life. If therefore the beleener hath eternall life, hee is also (without all doubt) absoluued from all his sinnes. John. 3. For, Absolution, is no other thing, than a deliuerance from sin, which is in the power of GOD alone. Therefore, the Ministers of the woord, can not absoluue him, (which is without the feare of God, a lively faith, and a purpose of good living) from the least offence. And he which is such a one, & yet notwithstanding, dare require absolution of the Minister of the worde: to him (forasmuch as hee is before God a lyer, and before the Minister of God, an hypocrite) the absolution turneth vnto damnation. For, this outwarde absolution answereth to the faith, and purpose of the innermoste heart. The Priest is the minister of God, therefore let him behauie himselfe according to the commaundement of his Lord, Aa.iii. neither

neither let him arrogate greater power vnto himselfe, then hee hath receiued of the Lorde. He hath power to shew foorth, aswell remission of sinnes to all the beleeuers, as also euerlastyng condeynpation to those whiche turne not themselues vnto God. These are the keyes of the Church of Christe, so that if any Minister of the Gospel, shoule goe beyond these bounds, he shall not cary this rashnes, vnpunished of God.

What is then to be thought, of priuate confession, and outwarde absolution? There be many, and weightie causes, why the holy fathers did institute this talke, or Colloquie, whiche is had betweene the partie confessing, and the Minister of the woorde.

The first: that the rude, and ignorant, might be the more profitably instructed, beeing demanded, of euery principle of the Christian Religion. For, when as many, doe many yeeres, heare the holy preachings, & yet doe very little or nothing at all profit: such, verely shal with greater profit, talke together with the learned, and godlye minister of the woorde, whiche may inquire of what matters they stande in double, and may teache them those thinges, whereof they bee ignorant.

Secondly: That in this talking together, the profiting of the youth, and younge persons might bee tryed. For it is the parte of a good Pastor, not onely to teach openly: but also (accordinge to the example of Paule,) to make a tryall at home, how farre euery one of his hearers

Meaning as
wel the hea-
ringe of the
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tures, as the
interpretatiō
of them.

ters hane gone forwarde in the course of godlynesse.

Thirdly: that a reason of the fayth might be required of those, of whose Fayth, and Religion, iust doubte might be had: and that vnto such as in any heresie were stubberuely obstatinate, the Supper of the Lord shoulde be prohibited.

Fourthly: that in this Colloquie, the doubtful consciences, and such as for the scruple of their sinnes were vngrieved, might by doctrine, counsaile, and consolation, be releened.

Fifthly: that in this priuate talke, they might heare the boyce of the Gospell, pronouncing forgiuenes of sinnes to those whiche beleue in Christe. For in asmuch as Christe sayth: Hee that heareth you, heareth mee: it is much auayleable to heare the Minister of the worde, (in the name of Christ according to his comandement) shewing foorth the remission of sinnes.

Private Absolution may be made in this manner.

Because (my Brother) thou doost not only confesse thy selfe to be a sinner, and guiltie in the sight of God, And art sory that thou haste offended God, but also beleuest the promise of the Gospel, concerning forgiuenesse of sinnes, namely, That vnto the beleueer is giuen eternall life: I declare vnto thee (in the name of Christe) the forgiuenesse of thyne offences, In the name of the Father, of the Sonne, and of the holy Ghoste, Amen. John 3. Goe in peace, and sinne no more.

Hetherfo

Hethereto we haue heard, of the last thing, which I propounded was to bee considered in the Messiah, our Lorde IESV CHRISTE, namely: How we are made partakers of his benefites. But because there be many founde, whiche protract repentance vnto the last breath of lyfe, I will yet ad hereunto, and declare two things.

First: touching the causes, whiche should invite vs, to the ripening (or hastening) of Repentaunce.

The other, by what meane a Christian may perseuer vnto the ende, that hee loose not faith, and the benefites of Christe.

VVhat then shall invite vs to the hastening of Repentaunce.

Albeit there bee many, and mosle weightie causes, which should mooue vs, that we should not delay repentance, which (alas for sorowe) many doe at these dayes with great securitie: yet notwithstanding, I will at this season bring foorth tenne Argumentes at the leaste, wherby euery man may woorthly bee moued, betynes to repent.

The first is, The vncertaine end of this life, for, no man knoweth in what hower, in what moment, or in what manner he shall departe from hence. This vncertaintie shoulde woorthly mooue vs to hasten repentaunce. Christe going about to exhorte his disciples to watchfulnesse, taketh an Argument hereof, when he sayeth: VVatch, and pray, because yee knowe neither the day nor the howre. And in Luke the 12. the Lorde propoun-

The way of life.

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propoundeth a Parable of a rich man beeing
carelesse , and delaying Repentance.

The ground (saith he) of a certayne rich man, Luke, 12. brought forth plentiful fruites, therfore he thought with himselfe saying , what shall I doe , because I haue not rowme wherein to gather my fruites together? and he sayde, thus will I doe , I will destroy my Barnes, and builde greater, and thither will I gather together my fruites and my goods , and I will say vnto my soule : Soule, thou haste much goodes layde vp in store for many yeeres , take thine ease, eate, drincke, and be mery. But God sayd vnto him, Thou foole, this night will they require againe thy soule from thec, whose then shall those thinges bee which thou hast prepared? **So is it with him that hoo deth vp riches to himselfe, and is not riche towards G O D. Heereof afterwarde the Lord inferreth this:** But rather secke yee the kingdome of G O D , and the righteousness thereof , and afterwards all other things shall be giuen vnto you.

Iteim: In such an hower as ye think not, will the Sonne of man come. **And** Augustine saith: God giueth thee a space of amendment , but thou more louest delayment, than amendment : Thou drawest the time a long, and of the mercy of G O D , thou promisest vnto thy selfe many things: as though he whiche hath promised thee saluation through repentaunce, had also promised thee long lyfe , How knowest thou what the morrowe day will bringe foorth? Thou sayest well in thine heart, when I shal amende me, God wil forgiue me all mine offences : **VVe** cannot deny , but that vnto the amended , and

Bb. conuer-

conuerted, God hath promised fauour: But in what Prophet readest thou, that because God hath promised fauoure to the amended, doost thou also reade, that he hath promised thee long lyfe?

This vncertaintie therefore of the fearme of this life, shoulde admonishe vs of the ripening (or hastening of repentance, leaste sooner then wee thinke, we fall vpon the darcke mountaines, as Ieremie speaketh, and so be ouerwhelmed with the iuste Judgement of G O D. There haue been many which hoped, that they might contynue foorth their life vnto olde age: but in the middle flower of their age, they haue fallen downe flat. Many haue looked for a quiet ende of life: but haue perished in exile. Many haue purposed to haue the comforts of their frendes and acquayntaunce in the agonie of death: but they haue miserably perished amonge enimies.

Many haue promised to themselues a time, in which, lying in their bed they would mourne, & repent: but they haue beene soudainly taken foorth of this life. Seneca very notably admonishest: when he sayth: Truste not to this quiet calme, for the Sea is turned backe agayne in a moment: and in the same day, where the shippes haue played, they haue beene drowned. Briefely: seeing no man knoweth whether he may call backe againe the breath sente foorth of his nosehills: they doe very foolishly, whiche (with the contynely of God) doe procrastinate repentaunce,

as

as if they had the momentes of time in their hands.

The seconde is : A moste pernicious heape of wicked offences, of the anger of God, and of punishmentes, is , (by delaying of repentaunce) gathered together. Whereof Paule Rom.2. sayth: But thou after thy hardnesse, and heart which cannot repent, heapest vnto thy selfe, wrath, against the day of vengeance. For, the sinne, which is not suppressed by repentaunce , foorthwith , by the weight thereof , draweth into another , and againe from that into another : vntill an infinite heape of sinnes be layde together.

And as a moste naughtie roote , beeinge not plucked vp out of the grounde, doth continually growe, and budde, more, and more : Euen so sinne, when thou cherishest it, dooth get dayly new strength vnto it , vntill a monstrous floud of sinnes haue ouercome thee.

For he whiche in this sorte abuseth the mercie of GOD : is wicked agaynst GOD : as he which hath purposed to serue the Deuill a lōger time, than GOD . By this his securitie he also offendeth the Angels of GOD . For as they doe reioyce at the repetaunce of the vngodly : so with out doubt they are sorrowfull for their vntrepaunce. It greeueth them that so noble a Creature of God shold perish through her owne faulfe.

Hee is also cruell against himselfe. For hee will rather bee euill than good , or rather bee sicke than sounde , or rather bee the bondslave

B.ii.

of

Rom. 8.

of Sathan, than the freeman of Christe, or rather be a begger in heauenly good things, than rich: Briefly, he wil rather perish, than be saued, than the which crueltie, doubtlesse none can bee greater. I ceasse to speake, that he is iniurious against the creatures of God: Whereof Paule affirmeth, that the creatures doe mourne, because the wicked doe abuse them, and doe wait for the freedome of the glory of the Children of God.

Oedipus perceiving the incest committed with his owne mother, plucked out his owne eyes, that by this meanes he might at y least, auoyde the sight of the Sunne, and all the creatures. For he sawe that all the creatures of God, were beholders of his unspeakable, and moste filthy wicked acte: and that they all, with one consent did condeyne him. In like manner at this day whosoever doe live wickedly, do perceiue them selues to bee accused of all the creatures before the tribunall seate of God.

The third is: The enstraunging of the minde from God, And finall Induration. For by howe much y longerrepentāce is differred: by so much is it become the harder. For euen as the matter goeth in the diseases of the body: so is it also in the disease of the minde, which is sinne. For, by how much the longer the medicine of the body is differred: by so much the disease is made the more daungerous, and is the hardlyar cured, yea sometime, through continuaunce it becommeth vncureable, as it appeereth in the disease of

of a Tanker: where if the malady bee not forth-
with in the beginning kepte vnder by fire, or
iron: it is to bee feared, least by little, and little,
it will grove so strong, that it will vtterly take
the man away. This is the same thing whiche
Salomon sayth: A young man walking after his
owne wayes, when he is olde, shall not goe backe
from the same. And Ieremie sayth: If the man of
India may chaunge his skinne, and the Cat of the
Mountaine her spottes: ye also may doe well when
ye haue doone euil. **For dayly custome is made**
another nature. This daunger of Induration
should woorthyly mooue vs to the ripening, (or
hastening) of repentance.

Consuetudo
diurna, al-
tera fit na-
tura.

The fourth is: An euill conscience, than the
which, there is nothing more greeuous, nothing
more heauy, nothing more miserable. They
whiche are delighted in the myre of sinne: are
compelled, to beare about with them, this wit-
nesse of their ownr wickednesse. An euill con-
science (sayth Bernarde) is her selfe a witnesse of
our offences, she is the Judge, she is the tormentour,
she accuseth, she Iudgeth, she punisheth, she condem-
neth. Albeit the same be cut of for a time, and as it
were, seared with an hot iron: yet notwithstanding
she will sometimes shew foorth her selfe, and
(if not before) yet (at the leaste) in the agonie of
death, she wil be present as a thousand witnessses: she
will accuse, she will condemne, she will punish. **For**,
an euill conscience is a certaine diuine testimony,
imprinted in the mindes of men, of the Judges
ment heereafter to come vpon the obstinate,
and

and of the punishments which they shall justly sustayne.

The fifth is: Offence, and guiltinesse of the sinnes of others. For in an offence givien, there is a doreble euill, namely, The deede, and the example. As through the fact by it selfe, the lawe of God is violated: so by the example thy neigbour is hurt, for imitation, or following therof. Heereof proceedeth that lamentable exclamation of Christ: VV o be vnto the man, by whom the offence cometh. And againe: He which offendeth one of these little ones, which beleeue in me: it were better for him, that a milstone were hanged about his neck, & that he were drowned in the depth of the sea. Paule pronounceth those to sin against Christ, & to destroy the weake brethren, which use indifferent thinges with offence. But what is to be thought of him which (either through erronious doctrine, or wicked life) leadeth many into destruction? That so great wickednes ses doe abounde in the worlde at this day, commeth it not hereof, that one thincketh that lawfull for him, which he seeth another doe: whom by and by another immitateth, and him another, vntill (through the scabbednesse of one member) the whole body almoste of the Church beeing infected is deformed.

The sixth is: The priuation of spirituall riches, of which, onely the holie in the Church of Christ are partakers. For, so longe as manne lyueth without repentance, hee is without the ioy of the holie Ghoste, hee is destitute of the peace of con-

conscience, hee is depryued of spirituall consola-
tions, in his misery: neither is hee partaker of
the prayers of the godly Christians.

The seuenth is: The delicates (or daynties) of
the Diuell. For, as the Angels in heauen, doe
reioyce ouer man when hee repenteþ: so the
Diuell is throughly unbrewed, with highest de-
lights, and (as it were) with moste pleasant
pleasures, when he seeth men, (specially those
which haue given their names vnto Christe) to
live without repentaunce. For, the sinnes of
men are (as certayne of the fathers say) the de-
licate dishes of wicked Diuels.

The eight is: The consideration of the tra- Ἐορχίαι
φαύλωμ
δαιμόνων
gicall examples of many menne, whiche, for their
contumacie haue beene caste, of G O D into
paines eternall. In the number of whoine, are
Cayne, Pharao, Saule, Achitophell, Iudas, Iulianus,
and infinite others. We see also how many na-
tions, which haue heard Christe, and his Apo-
stles haue perished: beeing turned away to per-
nitious errors of the Deuill, the Turke, and
the Romaine Antichriste.

Ninthly: Let this cogitation also enter into
thy minde: That Repentaunce is not so the worke
of man, as the the gifte of G O D: whiche if thou
conteinest, whiles it is, (day from day, and of-
ten) offered vnto thee, of God: it is to be feared,
that hee dooth oftentimes caste his precious
pearles before swine.

The tenth is: The condition of late Repen- Sera peniten-
tia raro vera.
Repent-
taunce: For it is oftentimes rightly sayde: Late

Repentaunce is seldome true. Hee is not to bee
iudged to repent, whiche after he is not able to
sinne, doth seigne repentaunce. And Augustine
sayth: The repentaunce whiche is required of him,
onely which is about to dye: I feare mee leaste that
same repentance doe also dye. I say this, (not that
I doe denye the mercy of God to be givien vnto
those, which beeing about to departe forth of
this life) Doe repente: but that we may consider
how daungerous it is to protracte repentaunce
vnto the laste gaspe of this lyfe.

It seemeth good vnto me to collect breefely,
these reasons: the consideration of whiche, will
keepe euery of vs in the feare of God, that wee
abuse not the greatnessse of his mercie to our
owne destruction.

Almighty god bende our heartes vnto true,
constant, and healthfull Repentaunce, that wee may
be the Children of God: and that wee may all, and
singuler (with olde Symeon, from the botom of our
heartes, when wee shall departe foorth of this lyfe,)
joyfully sing: Now Lorde let thy seruaunt departe
in peace, acccording to thy worde, &c.

Howe shall a Christian persuer vnto the ende,
that he loose not Faith: and the grace obtayned
in our Lorde Iesu Christe.

Wise, and prudent Physitians, beeing cal-
led to the sick patient: doe apply themselues to
doe two thinges. First, they bende all their Dil-
gence, (by their arte, and counsayle) to take a-
way the present disease, Furthermore, that
(vnto

(vnto the patient restored to his former health,) they may prescribe an order of living: least they fall back againe into their disease, & so become the authours of their owne destruction. The examples of these, wil I follow: & because I haue hetherto brought forth of the worde of God, the worde of saluation) remedy against sinne, death, & damnation: I wil now also bestow counsayle, by what meane it may bee accoplished, That hee which hath receiued Christe with his benefits, may also continue, and obtaine those euerlasting good thinges, whiche Christe hath merited for all those which repose their confidence in him. **If I shall therefore saye with Paule:** (Fight thou a good fight, holding fayth and a good conscience:) **I haue comprehended the whole matter.** But if any man goe forwarde further, to saye: Howe is Fayth and a good Conscience to bee retayned? **I aunswere:** The Scripture nameth The feare of God, The hyeste, and cheefest wisdome of the Children of God. **For,** this feare contayneth Eccles. i. vs in duety, and obedyence towardes G O D: in whose sight wee walke. **It hath foure conditions.**

First: It is hecdeful, leaste it should offend God.

Secondly: It doth diligently execute the things which are commaunded it.

Thirdly: It carefully auoydeth all lyinges in waite, deceiptes, and subtilties.

Fourthly: It seeketh and imploreh ayde, against his enemyes.

First of all, he which feareth God, doth busily

C. c. take

take heed, that by any meanes, hee offend not G O D. For this cause The feare of the Lorde is called in the 19. Psalme, P V R E : because that he whiche feareth God, considereth what euils he was subiect vnto by reason of sinne : hee considereth, þ Christ hath suffered his most bitter death, to take a way sinne : hee considereth that whether hee wake, or sleep, sit, or walke, eate, or drinke &c. he is couersant in the sight of God.

Furthermore hee remembreth that infinite glory, whereby he is adopted into the societie of the Sonnes of God, that hee might shew himselfe in all things obedient, to his mooste louing father: he considereth that sinne is the marke of the Children of the Deuile: he considereth himselfe to bee a member of Christe, and partaker of that holy fellowship with G O D the father, the Sonne, and the holy Ghoste, and so foorth with all the electe of God: hee considereth that Sinne is spirituall Adultery, breaking the mariage knotte, whiche is betweene the Soule of man, with her Bridegrome our Lorde Iesu Christe: hee considereth, that it is not comely, that hee shoulde turne the Temple of G O D, into the habitation of the Deuill: neither that hee oughte to expell the holy Ghoste foorth of his hearte, whose benefites so exceeding, and many he hath effectually prooued: Hee is at a point, that he wil not deale traiterously against his Lorde and redeemer Christe, to gratifie the Deuill: Hee considereth that hee must so trade ouer his life : that (through any manifest wic-
kednesse)

kednesse he bee not an offence to any, or that
through him, the Gospell be not euill spoken of.

These, and suche other considerations will
breede in the hearte of man, the feare of God,
and a study to auoyde sinnes, and fallinges a-
gainst the conscience. GOD graunt that e-
very one of vs, may continually beare aboute
with vs, in our heartes, these considerations.

Secondly: He which feareth GOD, Obey-
eth the Commaundements of the Lorde: For, as
the Psalme sayth: He hath great delight in his com-
maundements: (that is to say:) He yeeldeth due
reuerence, and obedience vnto GOD, accor-
ding to his Commaundements, with his grea-
test pleasure of minde. From this true worship,
(or seruice) of GOD, the Papists haue many
yeeres heretofore vnto, sowlye erred: whiche doe
rashly teache, that God is to bee worshipped
with the precepts of men: and doe bynde all the
worshipping of GOD, to the Priestes, and
Monckes of their order: whom (with manifest
deceiptes, notwithstanding and for lucre sake)
they doe bouldely affirme, to serue God aright,
only: and to haue also saleable works of supere-
rogation.

I will therefore adde somewhat concerning
this matter, whereby every man may learne,
rightly to frame his iudgement: touchinge the
true worship (or seruice) of God.

Cc.ii.

Of

Of the worship (or seruice)
of GOD.

The definiti-
on of the
true seruice
of God.

HE VVORSHIP, (or seruice) of God is, A worke commaunded of GOD, wrought through Faith, (principally) to the setting foorth of the glory of God. In this definition, there bee three thinges, whiche in the true worship of God, are necessaryly ioyned together.

First: The matter (or materiall parte) which is, A worke commaunded of God.

Secondly: The cause, namely, That the same worke be doone of faith, in Iesus Christ.

Thirdly: The end, namely, The glory of God, which the worker respecteth, that by this meanes he may declare himselfe obedient, to his heauenly fater.

That this worship must bee, A worke commaunded of God, he himselfe in the 20. Chapter of Ieremic teacheth vs: V Valke yee in my Commaundements, and not in the Commaundementes of your Fathers. And Christe when he sayth: In vaine doe they worship me, teaching the doctrines, and Commaundements of men. That is to say:

They thinke mee to bee worshipped, when they goe busily aboute those thinges, wherein man iudgeth the worship of God to consiste: but they wander farre wide, and loose all their laboure.

And Paule manifestly condemmeth all wil worshippings, that is to say, all those worshippings, which men inuent, of a good intention, as they call

Colo. 2. 23.

call it. **H**eereby, this rule is established: That no worship, (or seruice) is acceptable vnto God, but that which **G O D** himselfe, in his owne word, doth ordayne, and commende vnto man. **F**or, on the Worde dependeth the purenesse, and holynesse, of eche woorke.

A generall
rule to bee
obserued.

Furthermore, that Fayth is necessaryly required, to the substance of this worship, is euident heerby: because God requireth a pure, and sincere worship: which cannot be yeelded of any man, whose hearte is with all abhominable filthynesse defyled and corrupted in the sighte of God. Paule affirmeth, the hearts of the vnfaythfull to be vncleane, and defyled: therfore it must needes be, that their works (albeit they appeare fayre, and beautifull in the sight of the worlde) are abhominable in the presence of God. Wherfore, to the Romanes Paule sayth: *VVhatsoeuer is not of Fayth, is sinne. And to the Hebrues. It is impossible, without Faith, to please God.* **B**ut, what then woorketh Fayth? Fayth purifyeth the heart of man: **f**or so sayth the Apostle: *By Fayth purifying your heartes.* **B**ut this thinge commeth to passe, (not that Fayth of her owne nature obstatneth that efficacie:) but that the consciences of the faythfull (as the Apostle speaketh) are sprinckled with the blood of Iesu Christ: wherwith they are cleansed from all their deadlye offences.

Rom. 13.

Heb. 11.

1. Pet. 1.

Moreover, that the worship (or seruice) must (principally) respect the glory of God: Paule teacheth saying: *Doc ye all things to the glory of God*

C. iii.

*F*or,

For, inasmuch as we are created, and also more-
over redeemed, that wee should worship God:
Doubtlesse it becommeth vs to yeelde due wor-
ship vnto God, for his commaundement sake. A
woorke therfore which is doone after this man-
ner, (According to the commaundement of God,)
(proceeding from Fayth) and (vnto the glory of
God): is called a holy, a pure, & so a worship, (or
seruice) pleasing God. Whether therefore, this
sorte of worke, be inwarde, or outward, a high
kinde of worke, or a base: it is notwithstanding
iudged a spirituall seruice of God, because it pro-
ceedeth not from the flesh, but from the spirit of
faith, which hath respect to þ glory of God. But
wheresoever any one of these three is wanting:
there the worke of man deserueth not to be cal-
led a seruice, or worship grateful, and acceptable
vnto God. That Pharisie of whome the Gospell
maketh mention, & that Courtior Cornelius, of
whom it is written in the Actes of the Apostles,
gauē almes: by the benefit wherof, many were
releeued and comforted. Heere, bothe of them
do one & the same workes, yet notwithstanding
of þ almose of these twaine, þ differēce is great.
The almose of the Pharisie, were not þ worship-
ping of god, because they neither proceeded from
Fayth, neither tended to the glory of God.

But Cornelius, albeit he was not fully instruc-
ted in the knowledge of Christe: yet notwithstanding,
forasmuch as he beleueed, & hoped for
saluation, and bestowed his almes through the
commaundement of God, vnto God his glory,
and

and the conforte of the poore): his almes were, a pure, holy, and acceptable worship, (or service) vnto God. Therefore the Angel sayth, to Cornelius Acts.10. Thy prayers and thy almes are come vp into remembraunce in the sight of G O D . Dauid, and Scipio, doe bothe fight agaynst their enemyes: the warre of Dauid was a worship, or service of G O D , but not the warre of Scipio.

For Dauid hauing the Commaundemente of God, beliueith, and holdeth battayle, to the glory of God, and the defence of his people. But Scipio (inasmuch as he wanted both the commaundement of God, and faith, neither sought the glory of God) his battailes were only wicked, and cruell butcheryes of men, in the sight of God.

After the like manner two Maydens (of the which two, one fearing God, the other indeued with no feare of God (albeit they two bee occupied about one, and the same woorke, as cleansing of garments, yea, or wyping of shooes, or doing any other commandement of their Maiestresse: yet notwithstanding, onely the works of the maiden which feareth God, are the worshipping or services of God, forasmuch as they are doone of fayth, according to the precept of God, commaunding obedience of seruants towards their Maysters: but the woorkes of the other, beeing the woorkes of a wicked life, (albeit they doe outwardly appeere more excellent) are not the worshippings (or services) of God, forasmuch as they are defyled, with the vncleanesse of the heart, and inwarde filthynesse.

The

The like judgement is also to bee had of other dooings. And verely, no worke (albeit it be glorious, & beautifull) may bee called The worship, or seruice, of God, vnlesse, the same be 1. Commaunded by GOD, and 2. be doone of him whiche beleeueth, and feareth God, 3. vnto the honouring of his name. Let this suffice to be spoken concerning The worship (or seruice) of God: where by it is easye to vnderstand, what is to bee thought of the Masses, Vigilles, Rosaryes, and many suche innumerable trifles, and inuentions of that Antichriste of Rome: which he dare vtter, vnder the title of holynesse, and the worship of GOD, against the manifest veritie of the whole Scripture.

THE third condition of The feare of God, is, that he which feareth God, Doth studiously beware of deceipts, and lyings in waite for him. Here vnto maketh that sayinge of Syrach, Chapter.33. No euill shall come agaynst him, that feareth the Lorde, but in the time of temptation, GOD wil vpholde him, and deliuer him from euill. Amongst many enemyes, with whome a Christian must haue conflict, there be three cheefe, which vndertake to hinder his saluation, namely, The Flesh, The worlde, and the Deuill.

The Flesh, (that is to say) The prudence, and wisdome of man, will take in hand, either to reforme God himselfe, and prescribe a manner of worshipping him: or els by her concupisances, & pleasures, goeth about this thing, þ wher may utterly turne away the whole man from God.

Flesh,

Fleshe, and Bloude is sayde, to will to reforme God, and to prescribe an order of worshippinge him: when man appoyneth anye worship for God, which is not commaunded of God, as it is doone in the papacie: and will haue this to be obserued, as a rule vnmoueable. (That whatsoeuer is doone of a good intente, pleaseth G O D . Agaynst these, the feare of God doth set it selfe: and considering such manner of suggestions, to be Deceipts of the Deuile: acknowledgeth G O D to bee wiser, than that hee needeth, or will bee taught of duste, and ashes. Hee therfore, which feareth God, thinketh thus, of good intention, as they call it: If so bee, that good intention be directed by the woord of G O D , it profiteth: but if not, it is daungerous, & if it fight agaynst the woord of God, it is then, playnely hurtfull, and pernicious. Whosoever therfore instituteth a woorshippe, (or seruice) diuerse from the commaundement of God, hee sinneth fower folde.

first, hee becommeth guilty of declininge a way from God, because hee forsaketh the rule of the true woorship of God, namely, the woord of God.

Furthermore: Hee incurreth the faulfe of rashnesse: for that he dare bee so bould, to bring in a woorship not commaunded by God.

Thirdely: Hee imprinteth into himself a note of horrible presumption: in that hee supposeth himselfe to increase the woorship of God, bee yond that which god himself hath commaunded.

Fourthly: Hee sianeth in giuinge example, DD wherby

A common
rule of the
papistes.

whereby others are invited to the lyke superstitions. If any man doth require examples of this matter: hee may finde great plenty, not onely among the Papistes, but also, peraduenture, among our selues. Let every man therfore take heed, that hee attempt not, or institute any thing, without the comauement of God.

Furthermore, Flesh, and Bloud do also use the Counsaile of their inward, and household guest, and the sundry delightes, and pleasures of the body. Intemperantie, and Incontinentie indeuoureth to turne away the whole man from God. But against these things, THE FEARE OF GOD opposeth it selfe, and on the one part, repeateth often the examples of our Lorde Jesu Christ, and his holy ones, and on the other part reconeth vp the vnhappy falles, and miseries of those which haue declyned from God: of which matter, wee haue euен at these dayes manifest examples.

THE V V O R L D E in like manner, lyeth in wayt for the Children of GOD, whom, (by wicked counsailes, and examples, by honoures, pleasures, Ritches, and prosperity of thinges) it goeth about to seduce from God: and vppraydeth to the Churche of Christe, not onely her Crosse, and tribulations: but also persecuteth, and killeth as many as doo confesse Christe. Agaynst the priuy Deceiptes, and open iniuries of the world: the feare of GOD, setteth, The Counsayle of GOD, The example, and will of Christ, Efficacie, and ioy in the holy Ghost, The heauenly

heauenly ritches of lyfe euerlastinge, The Consolations of the holy Ghoste, vnder the Crosse, and the victory of saluation in Christe Iesu : **which** all the godly shall fully obteyne, when Sathan with his meinbers shal bee cast into the paynes, of Hell, euerlasting.

Moreover **T H E D E V I L L**, with lyinge, and murther assayleth Christian people.

Agaynst him fighteth the feare of **G O D**, with the swarde of the Sprite, namely the woordes of God : beeinge assured to obteyne the victory through our **L O R D I E S V S C H R I S T**, as in this fourth member shall now further bee sayde.

T H E F O U R T H Condition of the feare of God is, That it requireth ayde agaynst these his enemies, The Flesh, The VVorlde, and the Deuill.

O f this matter Syrach : in Chapter 40. maketh mention: The Feare of the Lorde (saith hee) wanteth nothinge, neyther needeth it any helpe. **T**he most notable, and chiefest refuge agaynst all the enemyes of the Christians, is earneste, and seruente inuocation of the true, and omnipotent **G O D**. **W**hich thinge Salomon confesseth, when hee sayth: The name of the Lord is a most stronge Tower, the righteous flyeth vnto it, and shalbee exalted. **A**nd **G O D** himselfe in the Psalme sayth: Call vpoa mee in the day of tribulation, and I will delyuer thee, and thou shalte gloriſſe mee. Psalm. 50.

D D ii.

Because

Because therefore the cheefest sorte of Christians, in all aduersities is , faythfull Prayer : I will shewe in few woordes, what is to be esteemed of CHRISTIAN PRAYER . Neither doe I thinke it to bee needfull to refute that denelishe error , whiche the Pope hath brought in , of the Invocation of Sainctes, which is nothinge els , than a meere blasphemy of Jesus CHRISTE , the Sonne of GOD . For inasmuch as GOD in his woord , hath expressly commannded, that wee shold trust unto him alone, and call onely vpon him , and that wee shold not give this honour unto any creature : doubtlesse they which doe otherwise , doe greeuously offend , and suffer themselues to bee sowly seduced , by the instigation of the Deuill , from the true Mediatoure , and Intercessour, IESV CHRISTE . But hee which feareth GOD , obeyeth the commaundemente of GOD , (whereby hee chargeth, that hee himselfe onely , be called vpon,) and trusteth to the promyses of God , and first of all to that of Christe , promising that VVhatsoeuer wee shall aske in his name , wee shall receyue it , so that wee aske in a sure fayth , nothing at all doubting of his promises .

Ihon.

Of

The way of life.
Of Christian Prayer.

189

VVhat then is Christian Prayer?



CHRISTIAN PRAYER (is not The true def
inition of
Christian
Prayer.
a bablinge of many wordes, or much
talke, as Christ in Math. 6. sheweth,
that the hypocrites falsely supposed:)

but, It is an inward groninge of the heart, wherby
the minde of man is lifted vp vnto GOD: And ey-
ther geueth thankes vnto him, for benefits (through
Christe) receyued: Or requireth somewhat in the
name of the onely Mediatoure Iesu Christe, surely
perswadinge himselfe to bee hearde of God.

Moses prayeth, his handes beeinge lifted vp vnto
Heauen, no moouing of his lippes beeinge seene.
For, hee cryed in heart, and the Lord answered
him saying: VVhy cryest thou vnto mee? And
Dauid sayth: Vnto thee (O Lorde) haue I lifte vp
my soule. By these two examples it appeareth,
that true prayer is not a bayne noyse of the lips:
but a feruent groninge of the heart, requiringe
helpe of GOD.

To what ende then doe wee vse a recitall of
wordes, wee bende the knees, knocke the brest,
and in the time of praying, lifte vp our eyes vnto
Heauen: Wee vse these outward gestures,
that the heart of man may bee stirred vp to pray
earnestly: that our cogitations maye bee the
more bente, to the requiring of the things: that
GOD, with soule, and body togeather might
Ddii bee

Of

bee honoured: and that publiquely, (with body, and mouth) wee might professe our fayth in **G O D**. Wherof Augustine sayth: Although the inuisible will of him which prayeth be knowne vnto God, neyther needeth hee any tokens to open the minde of man vnto him, which knoweth the speaking of the heart: yet notwithstanding, man vseth the voyces, and members of his body, that by prayinge in such sorte, the affections of man maye grow the more humbler, deuouter, and seruenter.

How is the heart of man in the time of prayinge lifted vp vnto God? **That is doone (as it were) by two winges: of the which two, one is THE CONSIDERATION OF THE MERCY OF GOD, the other is, THE SVRE CONFIDENCE IN THE MEDIATOR VRE our Lorde IESV CHRISTE.**

The two
winges
wherby wee
are lifted vp
in prayinge.

The Consideration of the Mercy of God consisteth in this, that **G O D** himselfe hath commaunded this woorship of Invocation, and hath promised, that hee will heare them which call vpon him: and also (after his hearinge, and delyueraunce) requireth thankfulness.

These three poinctes are ioyned together in the saying of the 50. Psalme: Call vpon mee in the day of tribulation (that is the Commaundemente) And I will deliuer thee, (the promise of hearinge) And thou shalte glorifie mee, (whereby thankfulness is required). Therefore, when wee pray, wee must not only haue respect to the Commaundement, and promise of **G O D**: but wee must also thinke vpon thankes geuinge, which consisteth

consisteth in yeelding obedience vnto God.

Hereby it is euidente, that whosoeuer prayeth, keepinge a purpose to sinne: the same may not thinke, that hee shal obteyne any goodnesse: but rather, by his prayer to call vpon himselfe the plagues of God for his vnhankfulnesse. For so sayth the Psal. 66. If I had inclined vnto wickednesse with my heart, the Lorde had not heard mee.

And in the 1. Iohn. 3. If our heart reprooue vs ^{1. John. 3.} not (that is to say, if wee bee free from an euill conscience and purpose of dooinge euill,) VVee haue trust to Godwarde, and whatsoeuer wee aske, wee shall receiue of him. Iames the 4. Yee aske, and receiue not, because yee aske amisse, euen that yee may consume it vpon your concupisances.

Therefore, let the Christian which is about to pray, follow the rule geuen of Paule in the 2. of Timoth. 2. viz. Let euery one which calleth vpon the name of the Lord, depart from iniquitie.

THE OTHER VVINGE wherby in the tyme of prayinge, the heart of man is lifte d vp vnto GOD, is, A SURE CONFIDENCE, in the Mediatour our Lorde Jesus Christe, which hath ^{* Or layed} geuer vnto his Disciples this moste sweete promise: VVhat- ^{downe, viz.} in the 16. of John. socuer yee shall aske the Father in my name, hee will geue it you.

In this moste ample promise of Christe, two things are chiesely to bee obserued namely, the vniuersal signe (VVHATSOEVER) and the maner of Invocation, (IN MY NAME.)

The vniuersal promise is to be restrayned, to a
D D iiiii. certayne

certayne kinde, that the sentence of Christe may bee this : VVhatsoeuer yec shall aske, (that is,) Whatsoeuer yee, beeing the Children of G O D shall aske of your heauenly Father, (that may be proffitable for your saluation, and Commoditye) the same hee will geue vnto you. So S. Ihon also declareth the same, in the i. Ihon 5. when he sayth : VVhatsoeuer wee shall aske ACCORDING TO HIS VVILL, hee heareth vs. For, it beeseineth not good Children, to require any thinge of their father, which might bee contrary to the fatherly will. For, if a sonne doth require of his father a Scorpion, or a serpent, or , a thinge any way hurtfull, surely it is agaynst the will of a father, neyther will the father giue that thing, which the sonne requy-
reth. Let the Children of God therfore, keepe these two rules : The first is this : VVhen wee require of G O D, those good thinges, which we may vse eyther well, or yll : let vs aske those things, with Condition, saying : Graunt mee (O Lorde) this, or that thinge, (if it bee auayleable for mee,) and if it hinder not, those thinges, which are far more bet-
ter, and excellent. So in times past, the holy Martyres prayed, and wee also at this day, after the same manner, doo submit our selues to the Diuine pleasure : when wee pray agaynst, eyther pestilence, war, or other punishmentes of G O D: or beseech God, for the obteyning of health, and the necessaries of this lyfe.

The seconde rule is this : VVhen wee desire of G O D those good thinges, which wee can not a-
buse:

buse: those thinges are to bee required without all Condition. **Of this sorte of good thinges, are,** The knowledge of God, the increase of fayth, true godlynes, patience vnder the Crosse, & other giftes like vnto these. **The foundation of this rule is,** the knowledge of the will of God, who would haue al men to be saued, and come to the knowledge of the truth, as it is at large shewed bee-
1. Tim. 2: 1.
fore.

THE OTHER THINGE which I said was to bee noted, in that most sweet promise of Christ, is, **THE MANNER OF INVO-
CA TION**, which is expressed when he saith: (In my Name,) **that is to say**, VVhatsoeuer yee shall aske in the knowledge, and Confidence in mee: the same, the Father will geue you, for my sake, which am your aduocate, intercessour, and Mediatoure, with my Father, and your Father: yea, the Father loueth you, for my sake, because yee are my members, yea rather, my brethren, and his adopted sonnes.

Furthermore, of what sorte the knowledge of Christe shoulde bee, and what manner of Confidence our cōfidence in him shoulde bee, wee haue declared before: therfore, I will now, only giue admonition of this thinge, namely, How wee should be affected, as often as we do heare this promise of Christe: (VVhatsoeuer yee shall aske the Father in my name, hee will geue it you:) **For it conteyneth, both, manifolde doctrine, holosome admonitions, and effectuall consolations.**

**The Doctrine is manifolde: For, first, it
Teacheth**

teacheth, that all iunagination of our owne
woorthynesse, is to bee excluded from our prai-
ers. For, when, wee praye in the name of
Christe: wee acknowledge, Christe to bee only
woorthy, for whose sake wee are heard of God.
Moreover, wee learne a difference, betweene
a Christian Prayer: and the prayers of all o-
ther sectes. For, Christian Prayer is grounded
vpon the Confidence in the Mediatour: whom,
forasmuch as prophane men doo not confess,
their praier is voyd, a destitute of al foundation.

The admonitions are these: that this man-
ner of prayinge, admonisheth vs, of our blinde-
nesse. For, when wee must aske in the name of
Christ: it is not to bee doubted, but, that those
thinges are very great, which must bee asked.
Wee must therefore open our eyes, and looke
diligently about vs, what thinges publiquely,
what priuately, are greeuous vnto vs: what
inwarde, what outwarde, what Corporall,
what spirituall thinges are lackinge: that in all
these thinges, wee may lifte vp our heartes to
our most mercifull Father, and aske of him, in
the name of our Mediatour I E S V C H R I S T E,
surely, and without doubt, trusting, that he wil
gine vs those things which are necessary for vs
(so that wee praye in a firme fayth,) and that
those thinges which wee require, may be hole-
some for vs, as it is already sayd.

The Consolations are: that this manner of
praying comforteth those which praye, agaynst
two most great impedimentes of Invocation:
namely

namely: Fleshly Distrust: and, Our owne vnworthynesse. For, vntesse when wee pray, we were stayed vpon the confidence of the Mediatour: our Fleshly distrust, (which the remembrance of the manifolde sinnes of our whole lyfe, dooth augment) would feare vs away from praying, and wee shold all the sorte of vs, be easily subdued, beeinge throwne downe prostrate with the consideration of our vnwoorthynesse, who of our selues are vnwoorthy to come into the presence of G D, but the confidence in the Mediatour, healeth these maladies. For, it both ouercommeth fleshly distrust, and boasteth not her own woorthynesse, but the woorthynesse of Christe. Hereunto apperteyneth that sayinge of Paule Rom. 5. By fayth we haue peace with God, through our Lorde Iesus Christe, by whom also wee haue acceso, through fayth, vnto this grace, wherin wee stande. &c

With these thinges notably agreeeth, the answere of our Lorde, geuen to the Woman of Samaria, in Iohn 4. For, so hee sayth: The hower commeth, and now it is, when the true woorshippers, shall woorship the father, in Spirite, and in the truth, for such the father seeketh to woorship him. The Woman of Somaria thought, that the effectiue of Prayer, depended vpon the dignite of the place: for, (sayth shee) Our Fathers woorshipped in this Mounteyne, and yee saye, that at Ierusalem is the place, where menne ought to woorship.

Ge ii.

From

From this opinion, Christ calleth backe the Woman, and propoundeth unto her, the true manner of woorthipping, namely: That shee must worship the Father, in Spirit, and in the truth. When hee sayth, IN THE SPIRITE, hee maketh a difference, betweene that prayer, which proceedeth, onely from the mouth, and that which proceedeth from the Spirite: which Spirite worketh fayth in the heart of man, wherupon dependeth and from which proceedeth, trae adoration. When hee sayth IN THE TRUETH: he interpreteth two old figures: the former of the mountayne, in which Iacob prayed: the latter, of the place, which was at Ierusalem and was called THE PROPITIATORIE. For, that Mountayne of Iacob did put vs in minde, that when wee praye, wee shold not respecte anye dignity of places in the worlde: but, that (from all the lowe valleyes of this world) wee shold lifte vp our heartes, unto the Hilles, that is to say, unto Heauen. And Christe willeth the same thinge, when hee commandeth those that praye, to say: Our Father which art IN HEAVEN.

The latter figure Christe expoundeth, when hee sayth: They shall worship the Father IN THE TRUETH. This Trueth is set against this place at Ierusalem, which was called THE PROPITIATORIE. For this place was a figure of the true propitiatorie Jesus Christe our onely Mediatoure, without whom, there is no entraunce open for anye to enter into the

Holy

Holy of Holies, that is to say, into Saluation, and lyfe everlasting. By this reason is also excluded from Christian prayer, all hypocrisie, and therewithall is necessarily required, true, and fervent Zeale of minde in the tyme of prayer: so that there must bee a consonancie, and agreement of the heart, and mouth, that the one say or speake not otherwise thā the other thinketh.

Thus it is shewed, that THE FEAR E OF GOD, is the beste keeper of fayth, and of a good Conscience in vs: as beeing that thinge, which studiously auoydeth Sinne, obeyeth the Commaundementes of God, dilygently bewar eth the Deceiptes of the flesh, the worlde, and the Devill: and, (beefore all thinges,) seeketh (in these manifolde daungers of the worlde,) helpe at the handes of G O D, by earnest, and Christian prayer: and, by this meanes, perseuereth constaunt vnto the ende, (that is to say) endureth so longe, vntill G O D calleth vs from this vale of misery, and receyveth into Heauen to himself, the soules of the godly, which depart from hence, in the invocation of Christe: their bodyes in the meane season restinge in the duste of the earth, subiect to corruption, in testimonye of the iuste Judgemente of God: which shall rayse vp agayne our bodyes in the last day, and (beeinge agayne restored to their soules) shall quicken them, that we his Children may enioy eternall lyfe: and beeinge fyrally taken awaye from all chaunges, and daungers of this world, may remaine in perpetual ioyes, with the Lord,

Ce iii. and

and our only Saviour I E S V C H R I S T,
to whom, with the father and the holy ghost,
bee prayse, honour, and glory for euer, and euer,
Amen.

¶ These thinges I purposed to write, of the
principal pointes of our religion, for their sakes
which do vnderstand, our common Language.
Which I also will to remayne, in place of the
Confession of my fayth, and doctrine, which I
haue taught, and professed in this Schoole of
Hafnia, about the space of 30. yeares. I bee
seeche the Christian Readers, that of this, and
other my writinges, they would iudge, not by
the quarellings of unlearned, & provod spirites,
but by the woord of G O D.

G O D bee mercifull vnto his Church, and
with clemency turne away the dissentions, and
corruptions of the pure Doctrine, and assist vs
all with his holy spirite: by whose assistaunce,
wee may in such sort daily increase in the knowl-
edge of the true God, in fayth and newnesse of
lyfe: that in the last day wee may bee founde in
the number of the elect children of God, through
I E S V S C H R I S T E our Lorde, Amen.



A small forme of Daily Prayer, to bee daily vſed.

A Thankesgeuing for all God his giftes, and
Benefites in generall.

Eternall God, and mercifull Father, I giue
thee thankes, by thy welbeloued Sonne our
only Mediatour, Lorde, and Sauiour Iesuſ
Christ, for all thy giftes and benefites, as wel
Corporall, as Spirituall, temporall, and eternall,
which are moe, and farre greater, than that they may
be, either in minde conceiued, or with words exprefſed.

For the preseruation of the Church, or
Congregation of Christe.

I I b̄eſeche thee, most mercifull God, and heauenly
Father, by the name of thine onely begotten sonne,
to defend thy Church, and Congregation in all partes
of the worlde, and conserue the purity of thy woordē:
that the kingedome of thy Sonne may bee increased
throughtout all the worlde, and that many may declare
thy godnesse, and mercy for euer.

For the Realme, Prince, Counsaylours,
and euery estate of lyfe.

O Almighty God, and heauenly Father, geue vnto
this Land, ſafe, and peaceable gouernaunce, vnder
thy protection: gouerne with thy holy ſpirte, our moſt
mercifull Houeraigne, the Counsaylours of the
Realme, and every one in his estate of lyfe: that we
may leade a quiet lyfe, in all godlynesse, and honesty,
to thy glory.

1. Tim. 2.

For the forgiuenesse of ſinnes, and obtey-
ninge of grace.

Waſe

W^Ype out (O Father of mercies) all mine iniquities, through, and for thy Sonne his sake, crucified and raysed vp agayne for vs : (with the righteousness of thine onely begotten Sonne) make me righteous : cleanse my hearte with thy holy Spirite : teache me thy wates, and lead me in thy trueth: make clean my minde, that all wicked cogitations, corrupt affections, and unhappy counsayles, carelesse stubernes, and (to conclude) all wicked factes, may departe farre from the same : illuminate the same with the light of thy grace, that it may couet, will, desire and do those thinges only, which are pleasaunt vnto the, and holesome, and profitable for the Church of Christ.

For the ayde of God in the needfull busynesses of our vocation.

G^Iue me vnderstanding (O Lorde) and assisse mine indeuoures, that I may faithfully, and diligently perfourme the workes of my vocation, to the glory of thy name, the edification of thy Church, and the commodity of my neyghbour.

For the grace of God to lyue well, and dye well.

G^Rant mercifully (O Lord) that, (by thy assistance) I may perseuere in holding fast a liuely fayth, and a god conscience, vnto the last breathe of this lyfe : that when my hower shal come, I may quietly sleepe in the Invocation of my Lord Iesu Christe, and that I may obteyn eternall life throught him : in the which life, I may (with all the electe) for euer, honour, and gloriifie the: To the alone bee honour, prayse, and glory with thy Sonne, which lyueth with thee in the vniuity of the holy Ghost, one God, wrold without ende. Amen.

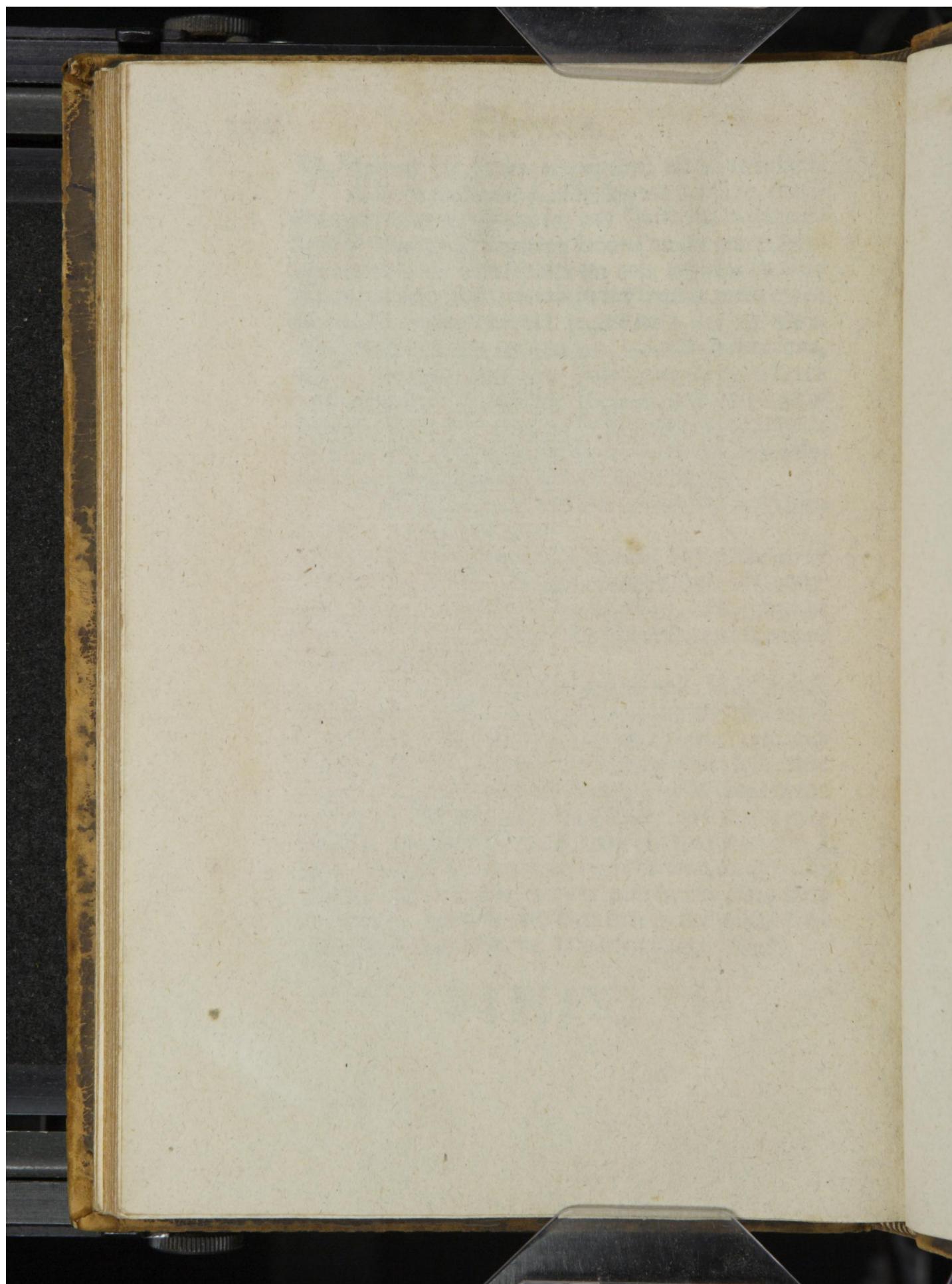
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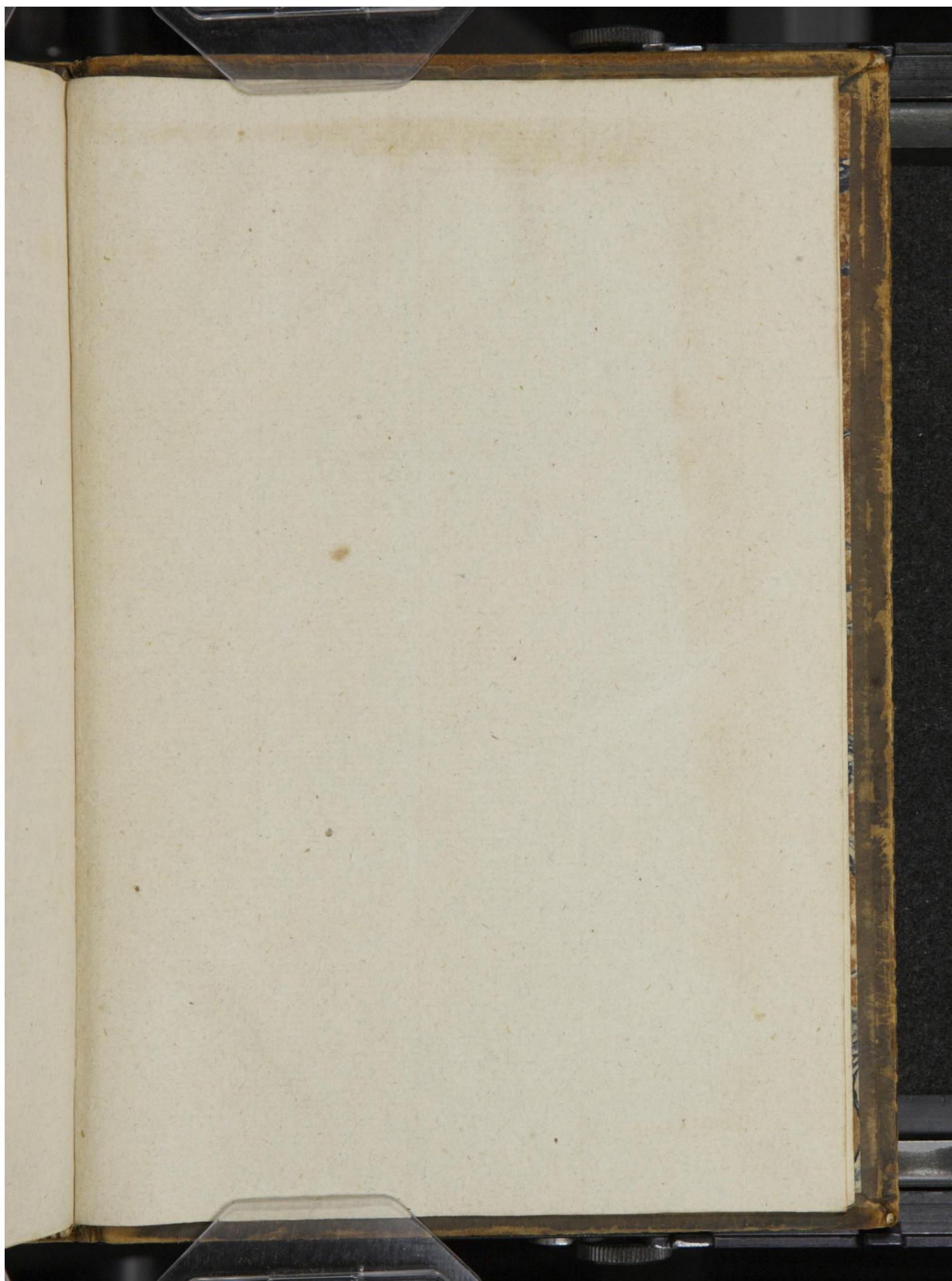
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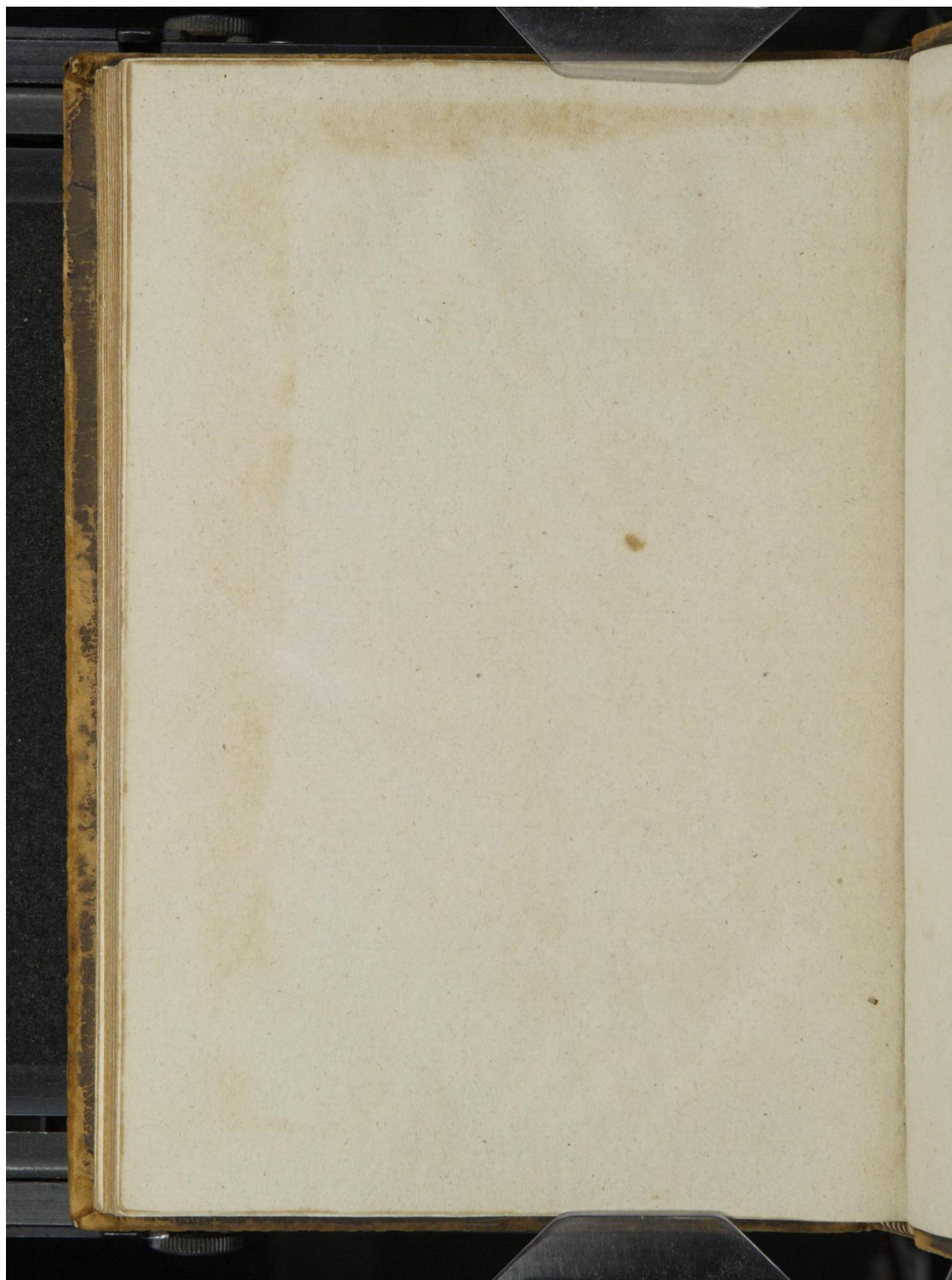
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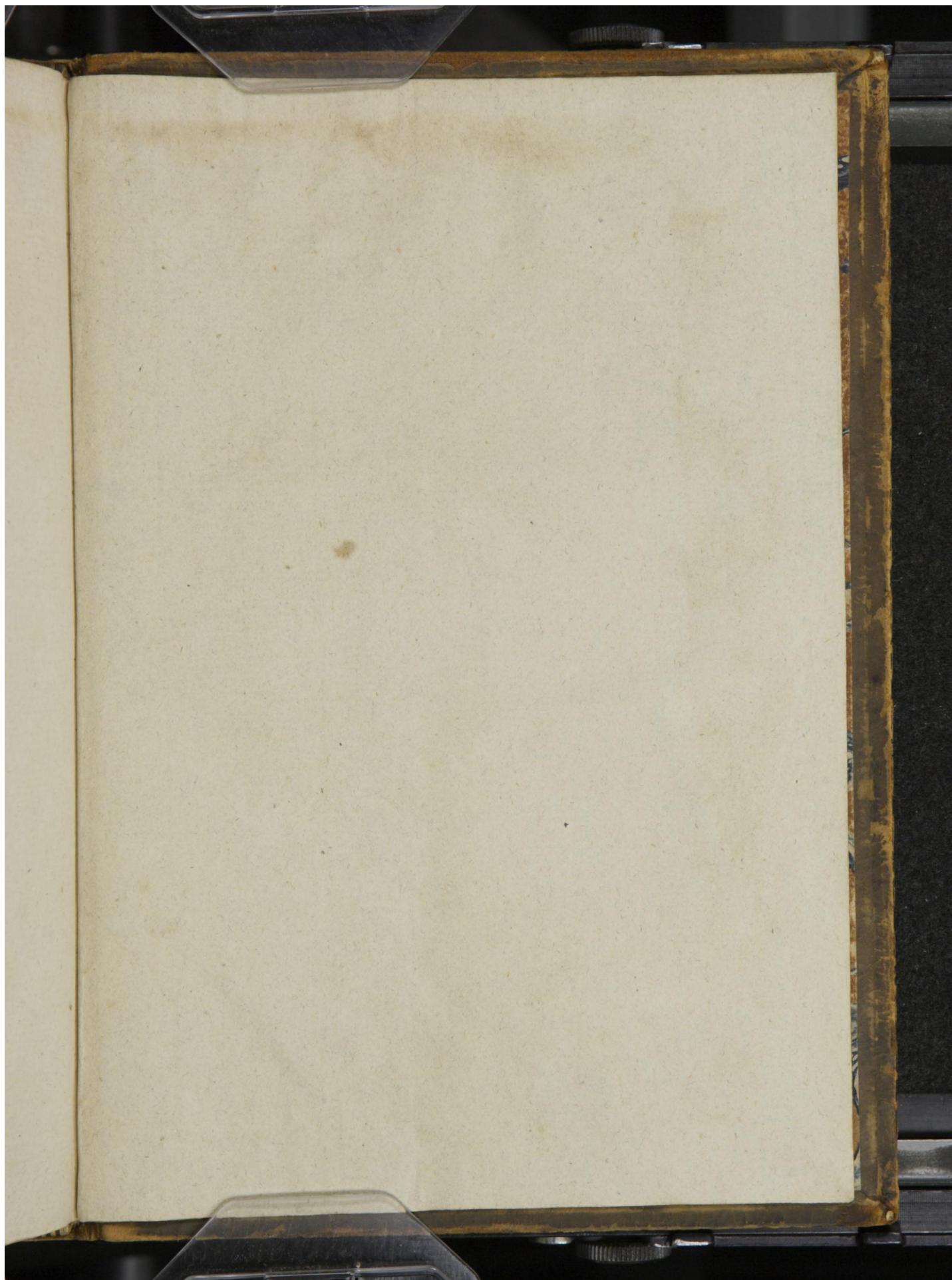
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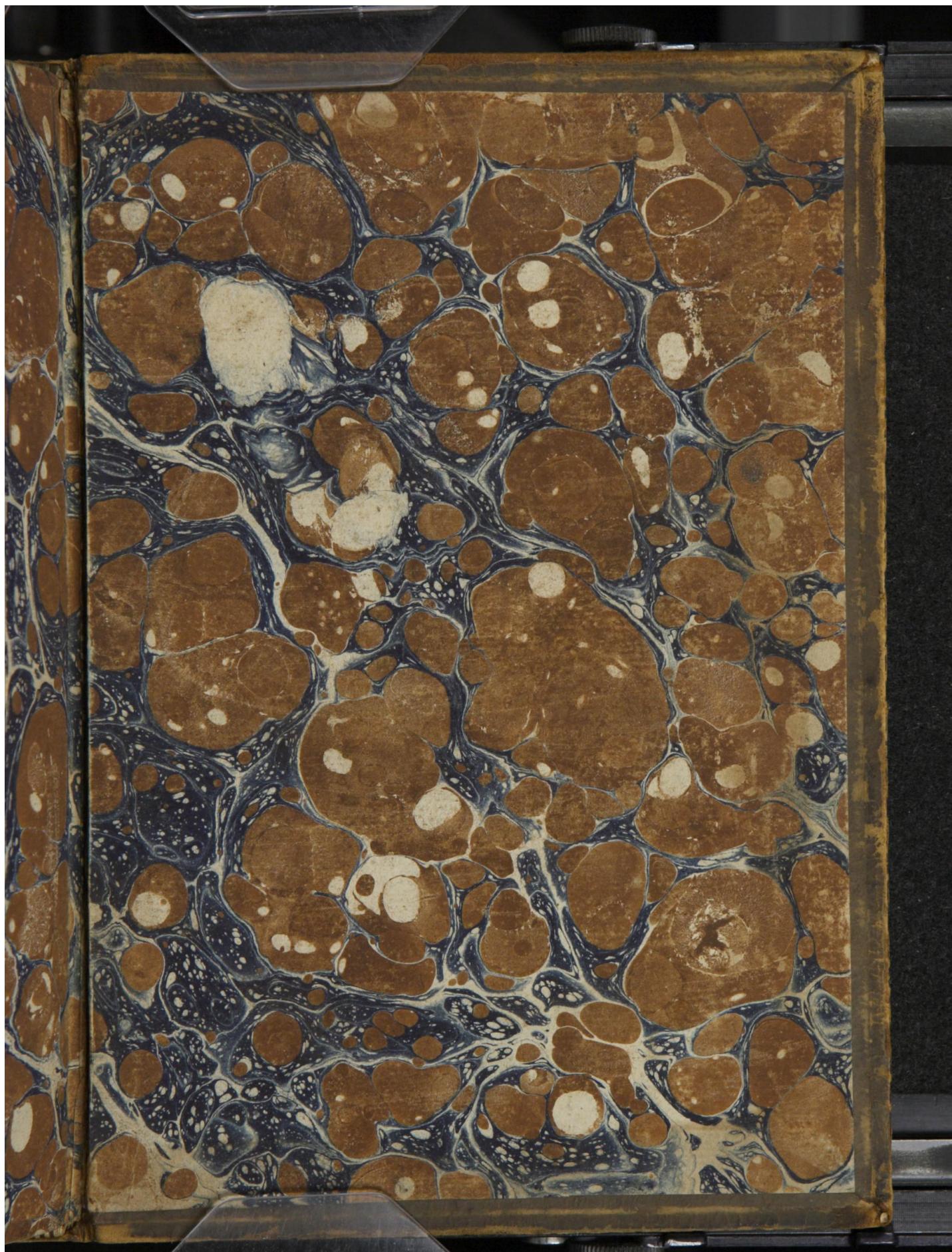
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